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ALEXANDER McKENZIE

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TO

THE FRIENDS

WHO DESIRED THAT THIS BOOK

SHOULD BE WRITTEN

PREFACE.

THE design of these chapters is to present Christ Himself as He is to be seen in the Four Gospels. There is little comment or argument. The attention is directed especially to his last days upon the earth, in which his life had its consummation.

I wish to set at the entrance to these pages the words of our Lord: "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ."

ALEXANDER MCKENZIE.

The First Church in Cambridge.

A. D. 1891.

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CHRIST HIMSELF.

CHAPTER I.

CHRIST AND THE FATHER.

THERE were certain Greeks among those that went up to worship at the feast: these therefore, came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus." This is the desire with which these pages begin. We are to look reverently upon the Life of our Lord. That we may do this intelligently, it will be well first to see the Person. For in this life, more than in any other, it is Himself who gives meaning and value to the word and work. We are able to see Him; for He wishes to be known, and his life is manifested clearly in the light. The separate memoirs which have been written by men who knew Him well, present the life in different ways, in a natural and independent method which wit-

nesses to its truthfulness; while the life itself was open to men, and its motives, intentions, relations, affections, were disclosed with a fullness which is without precedent or parallel. We do not begin our reading without knowledge of Him and opinions regarding Him. Yet there may come to us a clearer vision and a firmer wisdom if with a docile and obedient mind we let Him come to us that we may know Him. "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love:" these are the words of the historian of morality. What he terms ideal the Gospels present as real; a veritable life which for three and thirty years was lived upon the earth. However strongly He may draw our admiration to Him, until we rest delighted in the contemplation of his glory, we need for our guidance in the common walks of this world a calm and steady assurance of the truth which is in Him, and in his teaching, and his life. He said, "This is life eternal, that they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ." It is this knowledge which we are to seek with open eyes.

When we look upon the pages of the Gospels, regarding them as we should any biography, we behold a man, — the man Christ Jesus. He was born, as we read, in Bethlehem, a village near Jerusalem. His mother was well-known. She had come from Galilee with neighbors and friends, and to Galilee she returned, and there, in Nazareth, her boy grew up, among other boys, sharing their studies and their sports. When he was twelve years old he was taken to Jerusalem, where he saw the splendors of the city which his ancestor had founded. It was a wonderful experience to this bright, spiritual child, and his thoughtfulness surprised the teachers to whom he carried the questions which he had been treasuring up. He was taken back to his home in the North and there passed eighteen more years of which we have no record, save that He grew in wisdom and stature, and in favor with God and man. We can readily imagine how he spent the years, observant, thoughtful, helpful; fond of nature, enjoying the presence of God, with the premonition of the life which should be his. But of this we have no account.

He became a man, and at thirty He came forth into the world. From that time, for three years, He

moves before us, in the light of day. As we attend Him we remark the greatness of the life. It exceeds the life of other men. It is higher, deeper, broader. Though not long, its other dimensions are large, and as a solid, cubic life it is beyond our measurement. It preserves the just proportions of life, the balance of qualities and powers, so that it is symmetrical throughout. We miss nothing, we would remove nothing. It impresses the observer with its completeness and perfection. Men who have not been drawn to it in faith and affection have confessed its wondrous beauty and have acknowledged that it could not be surpassed. Some of the strongest admiration has been expressed by those who had not entered into personal, vital relation with it. They have admired it as they would a character in history, or a work of art, which they had no thought of possessing. This feeling has been so uniform, and the exception so rare and so readily accounted for, that it may stand as the calm result from the contemplation of the character. This is not matter for argument, but for experience. Let one look upon the life with care and in quietness and see if it does not win his heart. I am so confident of this result, that I am prepared to express

the belief that no man has ever known Christ without admiring and loving Him. It is with other men as with the three friends who were with Him on the Mount of Transfiguration. "When they were fully awake they saw his glory," and then they would have built a tabernacle in which He should abide while they worshiped at the door.

It is evident that the life must be received in its wholeness. You cannot break it in pieces and preserve it, more than you can separate an orchestra into instruments, or a symphony into notes and chords. The whole is more than all the parts. The elements of life have an essential continuity. In the perfect life there is rhythm. We must catch the movement, and let our thought keep time with it. It is the natural, and not the artificial, method of studying a life which will reward our pains.

He was a real man and lived with men; yet He was separate from them. He had no national peculiarities. He does not seem to us a Jew, but a man whose home is the world. He does not seem as one belonging to his own time, but as a man of all the centuries. There was nothing in his greatness which kept the lowly from approaching Him, and nothing in his lowliness which repelled kings and

sages. He had no home of his own, no place where He could lay his head, but He could rest in all places, and find a home where He found friends. He thought tenderly of his mother, but He widened the family names till those who did the will of God were his nearest kinsmen.

His purity and the greatness of his thought and deed are clear against the background of his age and his people, and all peoples. Against their formalism is his sincerity. Against their darkness is his light, and opposed to their narrowness is the liberty which He bestows and uses.

The virtues which are taught in our schools were all his: Benevolence, Justice, Truth, Purity, and Order. The choice fruit of the Spirit is in Him, — love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. The three excellencies are his: Faith, Hope, Love. Each of his own Beatitudes rests upon Him: Blessed are the meek, the merciful, the pure in heart, the peacemakers. Have we read of another life which holds all that men admire? For the virtues of our Saints and heroes were in Him in constant equipoise. He had the milder and the stronger qualities of life. Strong men readily became his followers and dis-

ciples. He drew the humble; and timid mothers placed their children in his arms, and the sad and weary and guilty sought his compassion. Yet He was stern against hypocrisy and oppression, and every evil thing. Woes were never so severe as when He spoke them. But towards men, even the despised and guilty, He was merciful. When He would rebuke vanity and pretense most boldly, it was not a man but a tree which He destroyed, putting the wood to a higher service than any one else would have thought of. He was discriminating in his policy. One rich man, entangled with his possessions and detained from the life which he should lead, was bidden to sell all that he had. Another rich man was allowed to keep his goods, because in the use of them he could best serve the world. He gave the law in two commandments, and while these were not original with Him He gave them such prominence and force, and such illustration, that they were new. Love God with all your heart, and love your neighbor as yourself, were fresh precepts for the world. He almost made Religion when He taught that it must be spiritual, truthful, faithful; and Humanity, when He required that it should be gentle, loving, generous. In the modern altruism

one helps his neighbor for his own sake; in Christ's teaching it is for the neighbor's sake. He called Himself the shepherd, and men called Him truly the Friend of publicans and sinners. In his teachings we find the story of the Good Shepherd, and the good Samaritan; and the publican who went from the temple justified, and the prodigal who came to his home with his father's arm around his neck.

We feel the influence of this presence and this life, and we know what one meant who said to his fellows: If Shakespeare should enter this room we should all stand; if Christ entered we should kneel. We may again recall the words of the Gospel: "When they were fully awake, they saw his glory."

But while we look upon this truly human life we are aware of a presence that is more than human. Even in this simple portrayal we have seemed at times to be carried beyond the man. We were walking with one who was not merely superior to others, but who was essentially different from others. When we thought upon his words we found that He was speaking as no man had ever spoken, or could ever speak. We recalled his works, and they were not the deeds of a man. His spirit and intent were not those of one who was a man above other

men, but of one who was beyond men. The man was distinctly seen, but quite as distinctly that which was not man lived before us. We have felt this as we have passed from page to page, and from one Gospel to another. It is in all the Gospels, though more prominent in that which bears the name of the disciple whom Jesus loved, who has the most clearly revealed to us the life which he saw and felt in a close companionship. The impression which the life made upon him is evident, and this he has sought to impart. "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us." "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

This is the impression which the life has usually made upon those who have believed that it is faithfully portrayed in the four biographies which are in our hands. Taking it in its completeness, even without lingering upon special sayings or single acts, we feel the divineness of the life. Art has recognized this, and poetry and legend, while it has been the inspiration of martyrs and saints.

But we are able to see certain features of the life which confirm the conviction that the biography has produced. The names which Jesus assumed no man could ever bear: I am the Life; I am the Truth; I am the true Vine. It is in his assurances and promises: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." "I am the good shepherd. . . . My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." There are three sayings which are especially concise and clear in their disclosure of Him. The first was spoken to the Jews when they besought him to relieve them from their doubt and to tell them plainly if he was the Christ. In his reply he said, "I and the Father are one." They knew what He meant, and again took up stones to stone him. He quietly reasoned with them: "That ye may know and understand that the Father is in me, and I in the Father." The other two instances occurred on the last night before his crucifixion, when he was alone with those who had left all for his sake, and were to be left in the world as his witnesses. It was no time for idle words. It was not the time or the place for confus-

ing these devoted and sorrowing minds and hearts. If ever He should say precisely what He meant, in terms which could only enlighten and encourage, it was that night, when the cross was beginning to cast its shadow over their lives. "Philip saith unto Him, Lord, shew us the Father, and it sufficeth us." For a moment there seems to have come surprise and disappointment; but "Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father."

A few moments later He said, "My Father is greater than I." These words are, perhaps, even more striking than the others. The thought was one which no man could have conceived or uttered. We cannot imagine St. Paul saying that "the Father in heaven is greater than I." The words cannot have a superficial meaning. They are serious and profound, of necessity. They must be heard in connection with other words and with the life in which they have their place.

Indeed, all these sayings must be taken as parts of the life. We feel their singular force when we try to think of them as the words of any one else. Imagine St. Paul or St. John speaking as Jesus

spoke in either of these sentences. They must mark a nature which was above that of apostles, or angels even. We notice the care with which Jesus spoke of the Father when he associated himself with his disciples. He never said "Our Father," as if the Father were the same to Him and them. He taught us this name that we might use it in our prayers. But he said "Father," "Holy Father," and "my Father," and "my Father and your Father."

Let us recall these sentences from his prayer in the presence of his disciples on that last night, that we may feel his relation to the Father, and see how much more it is than any man could have.

Recall his statement of eternal life: "That they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ." Try to place any name but his in this connection with the Father, or in a definition of eternal life.

"And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was.

"That they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be

in us." Imagine any man who ever lived speaking of the Father and himself as "us"; or saying to the Father "we are one."

I have called attention to the true human nature and life of our Lord, and, again, to the nature and life which are higher. Both are apparent—the human and the divine. The latter is the more prominent. I think that the former is not found by itself. The divine is always shining through. There is a constant transfiguration. I once thought that I could separate the life into its two parts. I can never forget the surprise with which I discovered that this could not be done. I fancied that I could divide a sheet of paper into three columns, in which I could place the human, the divine, and the union of the two. The third column was readily filled, and the second, but for the first I found nothing. I saw Jesus asleep in a fisher's boat, with his head resting on the steersman's leathern cushion. This was the man. But the narrative was not finished and could not be interrupted. To break it in pieces, reserving one part, or both, would destroy it. It would be like Solomon's experiment, which might determine the true mother, but would be fatal to the child. It was only fair and wise to read to the end. From

his sleep Jesus awoke; and He "rebuked the wind, and said unto the sea, Peace, be still." The seamen feared exceedingly, and said one to another, "Who then is this, that even the wind and the sea obey him?"

He sat on the curb of Jacob's well, "wearied with his journey." He asked drink of a woman of Samaria who had come to draw water. This was the man. But presently He said to her: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." The first column on the paper was still vacant. He was nailed to the cross and there He suffered, till He gave up his spirit into the Father's hands. Yet on the cross He listened to the prayer of a malefactor dying at his side, and, letting him rest his penitent heart upon his compassion, with no word of any other mercy or help which he was to seek, promised that he should be with Him in Paradise that day. There is no need to multiply such instances. They fill the Gospel. More clearly even than we see the man do we see and feel Him who is more than man. Yet the two, the divine and the human, are in accord, and are one person;

the human glorified by the divine, the divine revealed through the human.

This is in agreement with that which we are expressly told. It was in the announcement to the mother of his entrance into the world, as given by St. Luke. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God." It was in the annunciation as given by St. Matthew, in the words of the Prophet: "They shall call his name Emmanuel; which is, being interpreted, God with us." The glories which are described as attending the Nativity, — the angels with their greeting to the shepherds of Bethlehem, and their praises which filled the air, — these are in keeping with the life. These and the life are in keeping with the teaching of St. John, which carries us past the bounds of time and the world, into the eternal life: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we behold his glory, glory as of the only begotten Son of the Father), full of grace and truth."

It is no part of my purpose to enter into this

mystery of divine life. What is manifested we may well receive with devout thankfulness. The nearness of heaven to earth, the coming of God to men, the majesty of human life which could contain the Incarnation, the grace and power of the divine indwelling, the eternal life which is brought to light in the divine presence, the assurance which is given that we shall see Him as He is and shall be like Him — this should fill our hearts with a quiet and joyful trust wherein we may know the "manner of love" which the Father hath bestowed upon us.

There is no one with whom to compare our Lord, as there is no life like his. There is no explanation which can content us, and no illustration which can greatly assist our thought. It is easy to point to inspired prophets and apostles, and to men of lofty genius and high spiritual endowment. But we have here a life which in its very being is different from these and beyond them. Their chief service is in contrast rather than in comparison.

I make no attempt at illustration here. Even from such analogy as might be imagined between nature and the Lord of nature we should withdraw our thoughts. I venture upon a crude suggestion which has been of interest. One stands upon the shore

and looks out upon the ocean, whose waters reach far as he can see, and further than he can see. They are boundless in his vision, though beyond they may touch another continent, and passing it return to the Western world. But here the coast line curves and forms a hollow place into which flows the vast sea. We call this the bay, the harbor. It is really the ocean. There is no division of the waters. The tides of the ocean reach the bending shore, and from the strand the ship moves into the open sea. With its whole force the great deep presses upon the bay, and the currents of its life are felt where the boy sails his boat, where the timid vessel flies for shelter when the storm comes on. The ocean is in the harbor, bounded by its shores. The harbor is of the ocean. The divine life is infinite. The imagination descries no boundaries. It is everywhere, always "beyond creation's view." But it has entered the life of Jesus of Nazareth, and abides in his humanity. There we meet it, rest in it, bestow our love, render our service. He is a man, but God dwells in Him. He has his limits, but the limitless is in Him. Nothing separates. The whole of the divine is felt, and to it the whole man responds. When we have the presence of Him in whom God is incarnate we have God. No

meridian need be crossed to find the Father when we have the Son. The Father may be where the Son is not perceived. "He that hath seen me hath seen the Father." "My Father is greater than I." "I and my Father are one."

It is a poor suggestion. Let it pass. It has no authority. But to his own words let us hold fast. We stand upon the shore of them, though they reach further than we can see or sail. We may build our house, our life beside them, and wait for the larger vision which the centuries, the uncounted centuries, shall bring.

The light is around us, though the sun is in the distant heavens. We should walk in the light, as children of light. The revelation which is to come should incline us to accept the revelation which now is. The dawn shall become the day; welcome the dawn.

The commission which attends discipleship is the revelation of God to faithful souls: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

Jesus said: "Hear, O Israel: The Lord our God, the Lord is one."

"If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to Him,
And to Him will cleave alway.

If Jesus Christ is a God,
And the only God, I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

CHAPTER II.

CHRIST AND THE JEWS.

IT is a primary truth of the Gospels that Jesus came into the world from the Father. He made this certain and prominent in his teaching, that all might understand the meaning of his life. He was not to be regarded as one who had risen among men, and who was only above them in the power and purity of his character; but as one who had come from heaven, with a special divine mission, such as no one else has ever had, and who was to live on the earth with divine authority. He made this connection with the divine and eternal constant, and in it He manifested Himself to the world. "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father." "The Son can do nothing of Himself, but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner." It is essential that this should be always in our

mind, if we are to have an adequate conception of the Lord and his life.

"God so loved the world that he gave his only begotten Son," — that was the coming; and the life, "My meat is to do the will of Him that sent me, and to accomplish his work;" and the conclusion, "I glorified Thee on the earth, having accomplished the work which Thou hast given me to do." The Eternal revealed Himself in the Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." The eternal love revealed itself in Him. The eternal purpose, which had been disclosed by prophets and psalmists, became distinct and entered immediately into its own fulfillment. Jesus, the child of Mary, was born at Bethlehem; the Word who in Him became flesh "was in the beginning with God, and was God."

The life of Jesus, therefore, stands by itself. Even in his boyhood wise men were amazed at his understanding, as He lingered in the Temple, away from Mary's home, — in "My Father's house." There was the shining out of his divine spirit. There was even then the presage of his manhood; a manhood sensitive, refined, spiritual, divine;

which would move through the land, illumining its way; which would shine upon men who would not apprehend the light. He was Light, and Life, and Truth; Eternal Light and Life and Truth. He reverenced the past, wherein the thought of God had been made known, but He brought forward its intent, fulfilling it for the saving of the world. His whole life was ministry. An Index of the Gospels is such a record as the world has never seen elsewhere in the ages of its history. In confirmation of this let me copy a few lines from the "Contents:" The Marriage at Cana; the Lord's discourse with Nicodemus, and with the woman of Samaria. He heals the son of a nobleman. The healing of lepers; of a paralytic; of an infirm man at Bethesda; of blind men; of a centurion's servant; the raising of the widow's son; of a ruler's daughter; of Lazarus; the Sermon on the Mount with its Beatitudes; the parable of the Sower and the seed; the pearl and the treasure; of the pounds; the wedding feasts; the publican and the prodigal; discourses to his disciples and the multitude; his instruction of a lawyer, of Pharisees, of a rich young man; his rebuke of hypocrisy and oppression; his teaching about worship, and almsgiving, and Sabbath keeping, and paying tribute.

The revelation of the Father; his own transfiguration; the opening of the kingdom of heaven; the disclosure of the Judgment and the life of the world to come. These, and such things as these, are the waymarks of his life. The words recall the life which has made itself familiar to our thoughts. What a record it is!

He was giving grace and blessing to the world. He gained the hearts of many whom He helped. There could have been few in the land whom He had not in some way blessed. They would have made Him king. But He was not so easily to do his work in the world. To help was to change, and this would be resisted. He had to oppose the customs of priests and rulers, to disown traditions, to draw the people away from their teachers, to proclaim the kingdom of the spirit and the truth. There could be but one result to this. From the beginning He said that He should be delivered into the hands of men and should be crucified. He said that this was the law of life; that life was to be saved by losing it; that the grain of wheat must fall into the ground and die, or it would abide by itself alone. To this He consented. "I lay down my life. No man taketh it from me, but I lay it down of myself."

He could not be hastened, for He must live till his work among men was done. He could not be detained. "When the days were well-nigh come that He should be received up, He steadfastly set his face to go to Jerusalem."

We are thus brought to his last week on the earth. It was a full week. On Sunday He entered Jerusalem with the Hosannas of the multitude, fulfilling the prophecy of the coming King. All the city was moved and the people cried, "This is the prophet, Jesus, from Nazareth of Galilee." He returned to Bethany, and on Monday came again into the city and again purified the Temple and said, "It is written, my house shall be called a house of prayer: but ye make it a den of robbers." "The blind and the lame came to Him in the temple: and He healed them." Again he returned to Bethany, and on Tuesday came once more into the city. He taught in the temple — his Father's house. He told the parable of the two sons who were bidden to work in their father's vineyard; and of the householder who let out his vineyard to husbandmen who would not render him the fruits in their season. The Pharisees were angry when they found that He had spoken these parables against them. But because

of the people who took Him for a prophet they could not lay hands on Him. This was the day when He enjoined the rendering of tribute, and commended the poor widow who cast all her living into the treasury. He told also the parable of the ten virgins and of the five talents, and announced the day when the Son of Man should come in his glory, and sit upon the throne of his glory, and separate men one from another. He said, Inasmuch as ye have given water or raiment to one of the least of these my brethren, ye have done it unto me. On this day certain Greeks who had come up to the Passover desired to see Him. When he heard this He said, "The hour is come that the Son of Man should be glorified."

Wednesday seems to have been spent quietly at Bethany. He wanted this quietness before He went out to be lifted up from the earth. On Thursday He sent two of his disciples into the city, where they were to find his guest chamber and prepare for the Passover, which He had desired to eat with his disciples before He suffered. At evening He came to his guest chamber and sat down with the twelve. Before this He had said that "the Son of Man came not to be ministered unto, but to minister, and to

give his life a ransom for many." Now, girding Himself with a towel, he poured water into a basin and washed the feet of his disciples. There have been few stranger things than that, with Jesus washing the feet of Judas. Thus He taught them the spirit which must govern their own lives, if they were to be his disciples. When Judas had withdrawn, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, "This is my body which is given for you; this do in remembrance of me." He took the cup also and gave thanks and gave it to his disciples, and said, "This cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."

Then followed the wonderful words which are recorded by St. John in the chapters which have been called the Holy of Holies of the Scriptures. "Let not your heart be troubled; believe in God, believe also in me." "I am the true vine, and my Father is the husbandman." "When He, the Spirit of truth, is come, He shall guide you into all the truth. . . . He shall glorify me: for He shall take of mine, and shall declare it unto you." "These things

spake Jesus; and lifting up his eyes to heaven, He said, Father, the hour is come; glorify thy Son, that the Son may glorify thee."

When the prayer of the Saviour and Intercessor was ended, He went forth with his disciples to the garden of Gethsemane. We have seen his steady advance to this hour. More and more distinct were the words and acts in which He made known his purpose to give his life, as "the good shepherd layeth down his life for the sheep." This had been painfully clear when He gave the broken bread as He was to give his body to be broken, and the cup of his own blood. They had sung the Paschal hymn, and on the Mount of Olives He entered into the darkness and agony which were the prelude to his death upon the cross. His soul was exceeding sorrowful, even unto death. He fell on his face, and thrice He prayed, "O, my Father! if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." An angel from the heaven out of which He had come appeared and strengthened Him. He came out from the garden, and let Himself be taken by the soldiery and led away to Annas, and then to Caiaphas, who was the high priest. It was night, but such of the rulers as could be found

were called together, that they might carry out the plan which had been formed for his removal, and for their release from one whose presence rebuked them, whose words foretold their overthrow. There were among the rulers many who believed in Him, but were not bold enough to confess it and take their place at his side. There were many, doubtless, who were sincere in their denial of his claim — narrow men, held by precedent and prejudgment, unable to see the light for the darkness in which they wrapped themselves. But the leaders were determined. They knew that their end had come, if He should prevail. He had done nothing to attract or conciliate them. They were right in their conviction that they could not live in the same world with him; unless, indeed, they became his followers. The high priest was as much a politician as a prophet when he said that Jesus should die for the nation; and that it was "expedient that one man should die for the people, and that the whole nation perish not." "So from that day forth they took counsel that they might put Him to death."

Now he was in their hands, less by their plotting than by his own consent. He was alone with them. Was there a friendly face, a pitying heart, in all the

night, after Peter had gone out to his tears of shame and penitence? Nicodemus may have been there, he that came to Him before, and who afterwards asked the Pharisees if the law judged a man, except it first hear from himself and know what he doeth. But no word of his lightens the injustice of the last night. Joseph of Arimathea, "a counsellor, a good man, and a righteous," did not "consent to their counsel and deed." But we do not hear that he opposed them and stood out strongly for justice and humanity. The Son of Man was to tread the winepress alone.

This Sanhedrim was the supreme Jewish court. It traced its descent from the seventy elders whom Moses appointed as his assistants. It had lost the power to put men to death, but it had large authority, and it could institute the proceedings which would lead to death, and pass the decree which only the Roman could carry into effect. Among its seventy-one members were the chief priests, elders, scribes, lawyers; men whose rank and office should have made the court the citadel of righteousness. But it had fallen. Membership had become to a large degree political. Sadducees were there, who said "that there is no resurrection, neither

angel, nor spirit": and priests whom the king had made, and lawyers who were ensnared in the subtleties of the canon and tradition. It was a strange tribunal to have in its keeping the supreme interests of the Hebrew nation, to sit in the seats of Moses and Samuel, to adjudge questions of religion and maintain the character of the people of God. It was a strange tribunal for Him to confront, the Son of God, the Son of Man, while the world's redemption rested upon its will. To give the Redeemer of the world to the cross, whereon He should redeem the world, — to what court had ever so solemn an office been given?

It was an informal gathering, preparing by night for the work of the day. He was there by his own appointment. He had come from heaven to be there. Unwittingly, men were furthering his own designs when they laid hands upon Him; and He would not resist, though He could have summoned legions of angels. He stood there; weary, but calm, submissive, and confident; weakest of all, strongest of all.

The high priest therefore asked Jesus of his disciples, and of his teaching. "I have spoken openly to the world; I ever taught in synagogues,

and in the temple, where all the Jews come together, and in secret spake I nothing." His life had been open. For three years he had been seen and heard in Judea, and Galilee, and Samaria. He had been with his disciples alone, but what He had said then was in agreement with that which He said before to the world. Was it possible that he had been pursued, with malice and treachery, and arraigned at midnight, and it was not known what He had done which was unlawful! The record was closed; his public teaching was over. There was nothing to add, or retract, or alter. He had brought his work to the end, and the approval of the Father was upon it. He had not looked that the priests should approve it. His conscience and consciousness bore witness to the truth. The hour had come when for the truth he was to suffer. With constant purpose, obedient to his coming into the world, He faced his judges and awaited their decree by which he was to leave the world.

"Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said." They did know; but they did not know what they were themselves saying. Plainly He was right in his answers. If there were

doubt of this, one of the officers made it plain when in anger he struck Jesus with his hand. "Answerest thou the high priest so?" Again Jesus appealed to the truth, without complaint or plea. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" It seems strange that everything was not in readiness for the completion of their design. There had been time enough. Even the last week would have given the evidence which would satisfy men who were bent upon putting Him to death. Yet they were not ready. They sought for witnesses, for there must be some respect for the forms of law, seeing that they were to carry their cause to another court. Men were found who would bear false witness against Him, but "their witness agree not together." It was indefinite, perverted, untrue. Some had a confused report of words He had spoken three years before. "We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands." The charge was trifling, if it had been true. If He could do this, He was to be worshiped rather than condemned. If He could not do it, the words were an idle boast, which should be forgotten. But even with regard to the

words the witnesses did not agree, probably would not have agreed if they had been honest men. His enemies were perplexed. They could bring nothing against Him. Could He not be made to convict Himself? The high priest arose, with all the dignity of his office, and all the authority of his presence, and cried out, "Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace." It was a desperate hour. So they knew. A critical time it was, indeed; for them, for Him; for the world which He was to redeem. If He freed Himself from them, and went on to live, where was the law which He had taught, that life was to be saved by losing it, and lost by saving it? If He returned to Galilee, as He could, where were his purpose and promise to die at Jerusalem? The hirelings had fled. If the shepherd turned away, what could save the flock? He had named himself the Good Shepherd and this was his hour. So He held his peace. The high priest summoned the whole force of his being and his office and appealed to Him by the most sacred sanctions. He called Him before the throne of God, and binding Him with an oath, commanded that he should speak. He stood, quiet, resolved, waiting for the moment

which He knew would come, while the high priest, angry and defiant, hurled his last demand. "I adjure thee by the living God, that thou tell us." "Art thou the Christ, the Son of the Blessed?" "I am." It was calmly spoken to the passion which questioned Him. "I am: and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven." Then the high priest rent his clothes. The word had been spoken. There was no more need of witnesses. The blasphemy had been heard of all. Was it blasphemy? It was, unless it was true. To be worshiped, or to be condemned, was his desert. "They all condemned Him to be worthy of death." At once some began to smite Him and to mock Him. The men who held Him blindfolded Him, and asked Him to guess who struck Him.

In the morning the Sanhedrim assembled in due order, and the action of the night was confirmed, and its sentence ratified, and they bound Him and led Him away, and delivered Him to Pontius Pilate the governor. Their purpose and his purpose thus far were accomplished. He was drawing near to the cross.

We pause here. So far as the power of his own

people reached they had done all they could. They must carry up their malignant cause to a tribunal under whose oppression they were subdued, whose presence was the persistent witness to their subjection and appeal to a pagan governor whom they hated and despised. Only one thing they dreaded more, to yield themselves to the prophet of Nazareth, whose claims they could not disprove, whose influence they could not resist. Men have humbled themselves to be exalted; they humbled themselves to be debased. "He came unto his own, and they that were his own received Him not."

They were doing their own will. Yet they were working out with their free hands the purpose of the Father, and furnishing to the Son the fulfillment of his own intent. If they had received Him, He would have found some other means by which He could redeem the world. There needed to be no other provision for this, for it was certain that they would choose to do that which was needful to his design to give his life a ransom for the world.

The end is not yet. The ancient covenant remains. As we turn away from the palace of the high priest, with our hearts heavy and our way darkened, we may now see the light which is thrown back

by one whose heart's desire and supplication were for his people, that they might be saved; and we hear his words of longing and of confidence: "A hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved, even as it is written, There shall come out of Zion the Deliverer." Not yet is the purpose of God fulfilled. We have seen it in the night; but it was the purpose of the Eternal Love, and in it lay the life and the death of the Son of God, who "shall see of the travail of his soul and shall be satisfied." He has indeed entered the world, and still lives in it, and still bears it in his heart of mediation, who is:

"A light for revelation to the Gentiles,
And the glory of thy people Israel."

CHAPTER III.

CHRIST AND THE ROMAN.

IT was in the early morning that the Jewish Sanhedrim completed its own work against Jesus of Nazareth. It was humiliating that they could do no more. To submit to the Roman was hard enough; but to be obliged to go to him, and to solicit his help — the exercise of his authority — against one of their own people and for the defense of their own offices and institutions, was doubly hard. Nor was it any relief that Pontius Pilate was the governor to whom they must appeal. They regarded him with more than their ordinary hatred, while he had been so often opposed and thwarted by them that he would be better pleased to defeat their design than to give his aid to its accomplishment.

Pilate was the sixth procurator of Judea under the Roman authority. He had been appointed by Tiberius a few years before, and had come into frequent collision with the people over whom he bore

rule. His position was difficult, and he had done nothing to make it easier. When he removed the headquarters of the army from Cæsarea to Jerusalem the soldiers took with them the imperial standards, with the image of the emperor. It roused all the patriotic and religious passion of the Jews. They gathered at Cæsarea and besieged the palace of the procurator, protesting against the profanation of the Holy City and its Temple. For five days and nights they implored and threatened, till he ordered his soldiers to surround them and fall upon them, unless they should desist from their entreaty. It was of no avail. They could die, but they could not submit. Pilate was forced to yield, but he did not forget the compulsion, nor cease to be angry with those who had compelled him to give way. At another time Pilate attempted to provide a better supply of water for Jerusalem. The project was a good one. But to carry it out he took money from the sacred treasury, money which had been given in the redemption of vows. To turn this to secular uses was an outrage which was vehemently resented. The governor disguised soldiers in the dress of the people and sent them with concealed daggers into the throng of men who had gathered to resist his

wickedness. Many of the people were killed, some of whom were only spectators in the resistance. The riot was suppressed, but neither the governor nor the people forgot it.

Pilate had hung upon the wall of Herod's palace at Jerusalem certain gilded shields inscribed with the names of pagan deities and dedicated to the emperor. To the emperor the Jews appealed, and he reproved Pilate and ordered the shields sent to Cæsarea and placed in the Temple of Augustus.

St. Luke alludes to an incident of which there is no other distinct record, whose effect would be like those which have been mentioned. "Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices." This was at some disturbance at Jerusalem, when the soldiers and the people came into collision in the outer court of the Temple. It is not doubtful, therefore, in what disposition Pilate would be found when the priests sought his assistance.

On the other hand it is but right to believe that the Roman governor had a sense of what was just and would prefer to be loyal to it; while something of human sympathy he must have felt as he saw the

friendless man, surrounded by his enemies, and hurried forward to his death. He had known of Jesus. He must have heard of the entry into the capital on Sunday and of the acclaim of the multitude; and something he knew, doubtless, of the life which for these years had been moving in the land, and whose fame was not concealed. We know that Herod had heard concerning Him, and had been for a long time desirous to see Him, in the hope that he might witness some miracle like those of which he had been told. The name and the work of Jesus had entered into Pilate's house, and had so taken hold upon the mind of his wife that she dreamed of "that righteous man," and suffered as she saw Him in her sleep.

It was with a strange, painful, eager interest that Pilate found Jesus in his presence, and knew that he was to speak the word of life or death. It was a large gathering. The chief priests and elders and scribes, and the whole council, the whole company, had led Him away and delivered Him to Pilate. Why had they bound Him? Did they think He might escape out of their hands — one man, and they a multitude? They knew not what they feared. He had freed Himself from the crowd at Nazareth,

and no one could tell what strange power He had. They were strong enough, with the guard, to ward off his friends, if they sought to rescue Him. But they knew not what He might Himself do. In a blind fear they bound Him, when they would lead Him away. The one and the many, — it had been so from the first. He was alone. There were friends, but then they knew little of Him and of his coming into the world. Men followed Him for bread and health, but they did not know Him. In the deep purpose of his life, in his own thoughts and affections, He was by Himself, and only the Father was with Him. It was so to the end. A few stood near Him, as close as they were able to come; but his fellowship was with the Father. It is a bold picture here, but a true one. Soldiers, priests, rulers massed, for one design, and He was among them, alone and bound.

It was in Jerusalem, at the magnificent palace of Herod the Great, that Pilate was found. In the open air, in front of the palace, he met the many and the one. "Pilate therefore went out unto them, and saith, What accusation bring ye against this man?" "He knew that for envy they had delivered Him up," and he waited to hear in what form their

envy would shape their petition for the friendly offices of a pagan whom they hated. They did not like his question. They knew that they could say nothing which Pilate, a Roman and a governor, would respect. The appeal was to the Law, and to the Law they had nothing to say. They desired to have Jesus condemned by Pilate because they had condemned Him. It was enough that they adjudged Him guilty. It was to be presumed that they had wisely and fairly reached the decision on which they based their claim for the royal decree of death. They simply answered, "If this man were not an evil-doer, we should not have delivered Him up unto thee." Their bearing said, "Take our word for it, and confirm the sentence which we have passed." Pilate was not content with this. If they had gone so far that there was nothing for him to hear, let them finish out their work. "Pilate therefore said unto them, Take Him yourselves, and judge Him according to your law." They had done this, and their law could be stretched no further. It was a terrible thing to confess, and Pilate enjoyed forcing them up to it. "It is not lawful for us to put any man to death." The governor was not persuaded, and under compulsion they began to accuse Jesus.

There was no plan or order in their words. Apparently they spoke at random, and some said one thing and some another. "We found this man perverting our nation." To many that was true. Perverting is converting seen from the other side. "Forbidding to give tribute to Cæsar." That was not true. Possibly the man who threw out this charge may not have heard Him say on Tuesday, with the penny in his hand, and the image and superscription before Him, "Render unto Cæsar the things that are Cæsar's." "Saying that He Himself is Christ a king." The charges were not definite nor serious. Nor was there anything in the bearing of the one man against whom they were directed, as He stood alone and bound, which would commend the accusers or the accusations to a Roman magistrate. Pilate was not clear. He went into the judgment hall and called Jesus to him and asked Him, "Art thou the king of the Jews?" "Sayest thou this of thyself, or did others tell it thee concerning me?" It was a proper question. Jesus had a right to ask if this was the inquiry of the Roman magistrate, or the complaint of the Jews, or a rumor which had reached the palace. The validity of the words turned on the meaning of him who used them.

The name "King" would be used in one way by the Jews, and in another way by Pilate, while Jesus Himself would employ it for a very different purpose. He knew whence the charge had come and what it meant. But it was right and fitting that the governor should define his terms and reveal their spirit, by thinking and saying whose words they were. He was giving Pilate an opportunity to reflect and to be worthy of his office. Pilate was already troubled. His reply was hasty and violent. "Am I a Jew?" Was it likely that he would originate a question regarding the King of the Jews? The word "Jews" showed that the Jews had spoken it and had made the charge. The governor, indignant, vexed with them more than with his prisoner, replied to the inquiry which had followed his first question. "Am I a Jew? Thine own nation and the chief priest delivered thee unto me. What hast thou done?" The Roman, then, had nothing against Him. It was to his own people He was to answer. One other step had been taken in his rejection by his own. With this point settled, Jesus recurred to the original question and answered: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not

be delivered to the Jews; but now is my kingdom not from hence." Pilate was perplexed again. If there was anything in these words of a political bearing he should consider it. But for a kingdom which belonged to some other world, whose seat was among the stars; for a king and a kingdom whose people could not defend their sovereign in the only method the Roman knew; for a kingdom unseen, unsubstantial, indefinite, he had no regard or solicitude, nor were its affairs properly before his tribunal. Yet Jesus had said "my kingdom," and Pilate caught at these words and let the others pass. "Art thou a king then?" This is another form of saying, "Thou art a king then." "Thou sayest it, for I am a king." This was the truth, yet it would be misunderstood. Pilate would have little idea of the meaning of the word. Jesus would not leave Himself or Pilate to the governor's misconception of his reply. He made his meaning clearer for his own sake and Pilate's, and the world's sake. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." This was the kingdom, then. But He seems to have gone far beyond the world, and beyond

any idea of royalty which the world had known. There had been good kings, and kings who ruled by divine appointment, but there had been no king like this. The king was to bear witness to the Truth, and his people would be of the truth. It is a profound declaration, and the governor may well have been surprised. The man before him looked little like a king, and the empire was in no danger from Him. The name "king" seemed out of place, but He raised it into reality and dignity by his calm confession. "The truth," He said; not truthfulness, but truth. He was not here simply to speak truly and teach others to tell the truth, — this was not his mission. He had come into this world from another, — this He always asserted. He had been born, but more than that was true: He had come from heaven, from the Father, to reveal the Father and declare his will. The truth of things, the reality as against the semblance, the substance as against the shadow, the eternal as against the transient, — to bear witness to this He had come from the Father. The night before He had said, "I am the Truth." Earlier than this He had said, "If ye abide in my word ye shall know the truth, and the truth shall make you free." St. John wrote of Him, "Grace and truth came through

Jesus Christ." Men saw the truth when they saw Him, and received the truth when they received Him. The builder lays his line and plummet on his work, and tests it with his level, and pronounces it "true." The whole life of the Christ, with every word and work, is "true." There were vines upon the wall, and grapes hanging in clusters from the branches. They were but as forms and illustrations of the Christ. "I am the true vine," He said, and He claimed that the one reality was in Him. Nature is full of its representations; everything stands for something beyond itself; the heavens declare the glory of their Creator; the worlds direct the mind and heart to One above them, in whom and for whom they are. The Christ is Himself and stands for Himself. "I am the Truth." "He that hath seen me hath seen the Father." When men become themselves, are real men, with the real reason and conscience, the real thought and life; when they are of the truth, they hear the voice of the Truth, and recognize it, and live in it, and live it out before the world. Then the Truth prevails and rules in men, and governs them. The royalty is the royalty of the real, the true; and the allegiance is the loyalty of truth to Truth. There needs to be no palace here,

no throne, no army. Men are held by the Spirit of truth, and freedom is obedience; the response of life to Life. This we know, or may know. Pilate had not attained to it. But the words which he heard impressed him. He did not know what they meant; but he knew that the man who had spoken them was not worthy of death. "What is truth?" he hastily replied, and went out again unto the Jews.

What did Pilate's words mean? Were they an inquiry, or the impatient cry of a mind confused, or a heart trifling with realities? That they were a sincere inquiry we cannot believe. That they were uttered in disdain we need not suppose. It is more likely that they were spoken in despair, as if truth were nowhere to be found. Or, it is possible He meant that truth had no place there; that it could not prevail against the throng then clamoring for the death of an innocent man; that it would not shield Him from their persistent hate. With no distinct thought He threw back the new, strange word which had been spoken, and crying "What is truth?" went out to the Jews to tell them, "I find no crime in Him." His duty was plain. He should at once take off the bonds and release the prisoner whom he could neither condemn nor

understand. This was his opportunity, and he let it slip. It was unworthy of a Roman, but he bore the name unworthily. The Jews in his court were angry and must be appeased. For the chief priests and elders renewed their accusation, and Jesus made no reply. Pilate was surprised at the silence. He did not know the Scripture: "He was oppressed, yet He humbled Himself and opened not his mouth; as a lamb that is led to the slaughter; and as a sheep that before her shearers is dumb; yea, He opened not his mouth." "Answerest thou nothing?" Pilate cried; "behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled." Still he said, "I find no fault in this man;" and still he held Him. Then "they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place." Once more Pilate caught at a word and "he asked whether the man were a Galilean. And when he heard that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days." It was a chance to avoid a decision, to shift the responsibility, and also to perform an act of courtesy toward Herod from whom he was es-

tranged. This was Herod Antipas, a son of Herod the Great. He was the Herod who had killed John the Baptist. He was tetrarch of Galilee where Jesus had lived. It was common under the Roman law to send a prisoner from the country in which he had been arrested to that where his home was. As Herod chanced to be in Jerusalem, it was convenient to send this Galilean to him. Herod was pleased, but Herod was doomed to disappointment. He saw no miracle, he received no answers to his curious questions. " And Herod with his soldiers set Him at nought, and mocked him, and arraying Him in gorgeous apparel sent Him back to Pilate. And Herod and Pilate became friends with each other that very day."

Pilate had not escaped from himself or his responsibility. There is but one escape from duty, and that is doing the duty. "The weight of the Universe is pressed down on the shoulders of each moral agent to hold him to his task." Pilate played with duty. He sought a way in which he might both release his prisoner and protect himself. He called together the chief priests and the rulers and the people, and said, "Ye brought unto me this man, as one that perverteth the people; and behold, I,

having examined Him before you, found no fault in this man touching those things whereof ye accuse Him; no, nor yet Herod. For he sent Him back unto us; and behold, nothing worthy of death hath been done by Him." Was he prepared to release Him? Not at once. He would scourge Him first and then dismiss Him. This might content the priests, while the people might be moved when they saw the suffering Christ. It was in vain. Enraged as they saw the possible escape of their victim, "they cried out all together saying, Away with this man, and release unto us Barabbas." It was the custom on the Passover morning to release any prisoner whom the people might choose. Pilate hoped that they would be willing to choose Jesus. Perhaps the people would have accepted his proposal; the rulers would never consent. Barabbas was a popular prisoner, involved in some revolt against the unpopular government, and the multitude demanded that he should be given to them.

While this was pending Pilate's wife sent to the governor her warning and appeal: "Have thou nothing to do with that righteous man." He heard the clamor of the crowd and still delayed to yield. "What then shall I do unto Jesus which is called

Christ?" He knew what he should do. It was cowardly, this appeal to the people. They were ready with their reply: "Let Him be crucified." "Why, what evil hath He done?" There was no answer but this, "Let Him be crucified," and the cry became more vehement as Pilate delayed. He saw at last that he "prevailed nothing," and that the tumult grew, and taking water he washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be on us, and on our children." A fearful cry, and fearfully has it been fulfilled. "Then released he unto them Barabbas," "but Jesus he delivered up to their will."

The soldiers of the governor took Jesus and scourged Him. It was a bitter, cruel scourging. He endured it. He bore it patiently. Silent before Herod, He was silent before men who had more excuse for their brutality than the rulers who were over them. It was a marvel that He could survive so much. Think what had been in his life since He left Bethany the day before. Heart and flesh had been tried — we should say to the uttermost, did we not know what followed. "They stripped Him, and put on Him a scarlet robe. And they plaited a

crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before Him, and mocked Him, saying, Hail, King of the Jews! And they spat upon Him, and took the reed and smote Him on the head." Then they led Him back to Pilate. He let them work their will upon Him. He could have brought legions of angels to his rescue, but He suffered alone. He had come to the hour and to the world for this. He was bearing witness to the truth. It was the truth, that He had come to seek and to save that which was lost. It was the truth, that He had come to give his life a ransom for many. It was the truth, that He could save his life, and save the lives of men, by losing his life. It was the truth, that his body was to be broken and his blood shed for many, for the remission of sins. The sorrow and the purpose which men overheard on Tuesday were silent when He had entered upon his last suffering: "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

When Pilate had received Him again, he imagined vainly that the sight of the bruised and bleeding form, covered with the robe whose purple was

stained and deepened with his blood, wearing the crown of thorns which pierced and tore his brow — he vainly hoped that this might make his enemies consent to his release. If the rulers refused, might not the people be moved to pity and overpower their relentless leaders? The passions of a mob are quickly turned; there was a chance that it might be so here. There was a better chance for Pilate to assert his own authority. He failed, and the priests failed, and the people. Madness prevailed. Pilate said, "Behold, I bring Him out to you, that ye may know that I find no crime in Him." Then, turning, while his opportunity lingered, "Behold, the man!" One cry answered his appeal: "Crucify Him, crucify Him!" Still he delayed. "Take Him yourselves, and crucify Him; for I find no crime in Him." Weak attempts to throw off the weight of the Universe and escape his duty! The Jews were firm. "We have a law, and by that law He ought to die, because He made Himself the Son of God." Once more it was a word which startled the irresolute magistrate. He was the more frightened when he heard this charge. He was superstitious, and that was fear. What if Jesus was the Son of God, and the God of the Jews should take vengeance on

the Romans! He had known sons of the gods, heroes who claimed a heavenly title and returned to their heaven. What if this man, who seemed so divine in his heroism, were really a god in disguise, whom it was perilous to offend? This charge was more serious than any which he had heard. He went again into the palace and appealed to Jesus Himself. It was a strange question: "Whence art thou?" Art thou of heaven or of earth? Art thou god or man? "But Jesus gave him no answer." Whether god or man He had done nothing worthy of death. There was no need that He should help the governor. What if He had said, as He had said so often, "I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father?" What if in this way He had gained his release? Where then were the intent which had brought Him to this hour, and the design to offer up his life? Pilate was surprised and angry and frightened. "Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?" Then Jesus spoke — not for Himself, but for Pilate — a word of possible relief. "Thou wouldest have no power against me, except it were given thee from above;

therefore he that delivered me unto thee hath greater sin." Pilate had not sought his power over Jesus. It was only by virtue of his office that Jesus was before him. He would have been glad to release Him. But it was the Father's will that the Son should give up his life, and Pilate was carrying out the divine decree. He had authority over the man, the citizen, the subject, and this he was putting in exercise. It was otherwise with the high priest and his subordinates. They desired to put Jesus to death; they had sought by all means to do this — had followed Him, perverted his words, employed false witnesses, bribed a disciple, and they were noisy and pitiless in their demand that He should be crucified. He was the Messiah and was above them. They had no authority over Him. Theirs was the greater sin. Yet Pilate's act was sin; for he refused to do right; opposed his own conscience, abused his authority; sold himself unto himself.

Let us wait here a moment, to mark this, that the Father had given his beloved Son, in whom He is well pleased, into the hands of the Roman and the Jew. The Father had power to save Him from that hour. He gave to Pilate the power to send Him to the cross. How shall we account for this?

Power from above given to Pilate, and power from above withheld from Jesus — what does it mean, but that which Jesus said in the Evangel within the Evangel: God so loved the world that He gave his only begotten Son; that the world should be saved through Him!

Pilate was moved. He felt, as so many had felt, the influence of the quiet, patient, divine life in whose presence he stood. "Upon this Pilate sought to release Him." Renewed efforts, but the same result. If the governor had possessed a tithe of the priestly firmness, he would have made for himself an immortal fame. The Jews knew their man, and made their last assault; insolent, but strong. "If thou release this man, thou art not Cæsar's friend; every one that maketh himself a king speaketh against Cæsar." The Cæsar was Tiberius, suspicious, vindictive, cruel. His spies haunted the capital and lurked in the palace. Treason was known, and treason was death. Pilate saw this and shuddered. Yet he delayed. Was there no escape but into peril? "He brought Jesus out, and sat down on the judgment-seat at a place called the Pavement." It is John alone who describes the last moments. "He saith unto the Jews, Behold, your

King! They therefore cried out, Away with Him, away with Him, crucify Him!" "Shall I crucify your King?" "We have no king but Cæsar." "Then therefore he delivered Him unto them to be crucified."

There is no need to comment with many words upon the character of Pilate. It is clearly disclosed in the simple, concurrent narratives of his dealing with Jesus whom the priests had brought to his tribunal; Him whom they had disowned and resolved to put to death. Pilate, reluctantly but deliberately, lent himself and his authority to their design. He is known chiefly in this connection, and his name and fame are preserved and transmitted in the clause of the Christian creed: "Suffered under Pontius Pilate."

He was a man of the world, the creature of his own time. He was not more severe than many other rulers, and his career is readily adjusted to the imperial methods of which his own were an inconsiderable part. His horizon was narrow and he was the center of his world. His own interests were his chief regard. Not without sentiments of justice and humanity, he could not be disturbed by their presence, or have his position imperilled by their demands. He cared for himself

more than for truth and righteousness, and feared the emperor more than he reverenced God. Such a life defeats its own endeavors. For this we should be grateful. The law of life, which makes selfishness into judgment, is for the advantage of virtue and charity.

Pilate was entering upon a troubled path. Not the Jews, but the Samaritans, were to bring his overthrow. They had been told by one of their own people that Moses had hidden sacred vessels in Gerizim, and a multitude set out to ascend the sacred mountain and recover them. Pilate tried to prevent this, and in doing it killed some of the Samaritans, and put others to flight, and ordered the leaders to be slain. The Samaritans sent an embassy to Vitellius, the president of Syria, accusing Pilate of the murder of their countrymen. Vitellius sent Pilate to Rome, to answer to the emperor. When he reached Rome Tiberius was dead and Caius was on the throne. Pilate had gained nothing by the change; for Caligula was more ferocious and unreasoning than his predecessor. Pilate's end had come, but in what form the traditions do not agree. Some say that he was banished and died in exile. Some that he was worn out by his calamities and

sought an escape by suicide. One legend tells that he fled to the mountain which now bears a name like his, above Lake Lucerne, and that there his last years were spent in remorse and dread, till he cast himself into the dismal lake upon the summit of Pilatus. The legend tells that often from the dark waters the form of a man is seen to arise, and to stand in his despair forever washing the hands which will not be made white. The clouds gather over the "Infernal Lake," and the tempest rages around the heights and storms through the awful chasms. There is no rest. Water gives him no cleansing as it gave him no innocence.

"Nay, rather would this hand
The multitudinous seas incarnadine."

"Suffered under Pontius Pilate." Against this background Our Lord is seen, in his strength and purity; incarnate Love offering itself in sacrifice; quiet, resolute, devoted; entering into the hour wherein He was to redeem the world; glorifying God upon the earth, accomplishing the work which He came from heaven to do. We bow in penitence and reverence before Him. He is free, though his hands are bound. He is strong, though soldiers

hold Him captive. He is at rest, though priests and people clamor for his death; He is King, though Pilate gives Him to the cross. This we know and to this we pay our homage. We must not fail to know the meaning of it all; to keep his own words in our mind; to let Him explain his own consent to death; and to learn from Him that in laying down his life He is doing the will of his Father and fulfilling his eternal purpose. "Therefore doth my Father love me."

CHAPTER IV.

CHRIST AND THE CROSS.

THEN delivered he Him unto them to be crucified." It is a momentous sentence. Under any conditions it would be full of meaning. When we think who He was who was given over to the cross; that He had come from heaven to do the Father's will; that He had been well pleasing in the Father's sight and had marked his pathway through the world by ministries of kindness and mercy, and that He might look for the favor of the people whom He had blessed; or, failing of that, might be assured of the presence and defense of the Father; and that, instead of the close to which a life like his was entitled, He was set at naught by men and driven to his death by the ministers of religion, and condemned without cause by the majesty and justice of the empire, — when we meditate upon this as it is presented in the artless narration of his friends, we are impressed with the significance of

his consent to the cross; of his purpose to lose his life that men might have life abundantly. "The Good Shepherd giveth his life for the sheep." The cross must be seen as his cross, belonging in his life, and to be regarded in its vital relation to the work which had been given Him before He came into the world. The central word of the first sentence of this chapter is HIM. Let us stay long enough to know Him; then intelligently we can go forth to Him without the gate.

They took from Him the purple in which they had arrayed Him and put on Him the simple raiment which He had worn in from Bethany the day before. It was fitting that it should be so. He bore their sins; He need not wear their dress. It was terribly real, and nothing of pretense should cover it.

They were his own soldiers, it would seem, to whom Pilate delivered the man whom he could not save without imperilling himself. At Rome they would have allowed the sufferer a little time to prepare for his fate. There was no delay at Jerusalem. They laid his cross upon Him, as the custom was, that He might bear it to the place where it was to

receive Him. The morning was not yet spent when, guarded by a centurion and four soldiers, He went from the palace out into the world, toward the world from which He had come three and thirty years before. There were two led with Him to a death which in its form resembled his. They were malefactors, robbers, and it was just that they should be punished for their offenses, by whatever name they had chosen to disguise them.

Jesus could not bear his cross, weary and stricken as He was. He bowed under its weight, till one was found to take the burden. A man was coming in from the country and the soldiers laid hold upon him and placed upon him the cross of Christ. He was Simon, a Jew from Cyrene in Africa, who had perhaps come up to Jerusalem for the Passover. He had met the opportunity of his life. Was he willing to take the cross? On this turns the merit of the service. "They compelled him," but he consented, it maybe. We will trust that he was more than willing thus to relieve a sufferer in his extremity. He became well known afterward, chiefly as the father of Alexander and Rufus. St. Paul in his Letter to the Church at Rome sends the request: "Salute Rufus the chosen in the Lord, and

his mother and mine." It is not certain, but it is easy to suppose that this was a Christian family; with the father who carried the cross of Christ, and from that day was a Christian; and the mother and the two sons who joined him in the faith of his new life. The cross had already begun its redeeming work, and Christ was drawing men to Himself even before He was lifted up from the earth.

A great multitude of the people attended the sad procession as it wound its way to the place of death. It would have been so anywhere. The excitement would bring the throng and a morbid interest would carry them on to the end. There may have been mockers in the crowd, but none are named. The women, at least, "bewailed and lamented Him." With many it was little more than pity as they saw Him led away to death, weak and fainting. It was often their custom to lament with loud cries. Yet there were hearts there which knew more than the common sadness. They were touched by his patience and suffering and loneliness; perhaps many of the throng had heard his words of helpfulness. They may have come in with Him when He entered Jerusalem and have followed Him in the last days of his ministry.

The cries were heard and felt, even in his own suffering; and turning Jesus said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Darker days than these were to come. He was, indeed, to be crucified; but it was as one innocent, who in giving up his life should save it; who should save others, and should rise from the dead and return to his glory. But the days would come when those who had despised and rejected the mercy and truth of God would call in vain upon the mountains and hills to fall on them and cover them. He was the green tree, the living vine, bearing fruit for his Father who was the husbandman. If these things befell Him, what would be done in the dry and withered branches, cast forth because they bore no fruit? The contrast was reflected afterward by St. Peter: "For the time is come for judgment to begin at the house of God; and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" Thus He ended his teaching of the people.

They came to a place called Golgotha, in the Hebrew, and in the Latin, Calvary. We are saved

from idolatry towards the place by the uncertainty concerning it. The place of tradition is within the Church of the Holy Sepulchre. There the visitor is allowed to thrust in his hand where the cross stood. He yields to the desire, while he is confident that it was not there that the cross was raised. At a small, low hill beyond the gates he waits with more reverence and belief, for the rounded form of the ground, and its relation to the city and the country, make it probable that this was the

> "Green hill far away
> Without a city wall,
> Where the dear Lord was crucified,
> Who died to save us all."

It was not a mountain as some have imagined. Yet the cross rose above the plain, where it could be seen of all when He was lifted up from the earth. Even then He was the Light of the world.

It was still early, about nine o'clock, when they reached the place where the end was to come. It was a lingering and most painful death which He was to endure. The small relief which could be given was not withheld from Him, and they offered Him "wine mingled with myrrh." The effect of

this would be to dull his sensibility, so that He would be a little less conscious of his agony. Wealthy women of Jerusalem had taken upon themselves the humane office of providing this mercy. It had its warrant in the saying of the Proverbs: "Give strong drink unto him that is ready to perish, and wine unto the bitter in soul." King Lemuel did not anticipate this application of "the oracle which his mother taught him," but it was a generous use of his counsel. Jesus would not receive the relief. He was to bear death in its fullness and meet it with all his powers alive. He had come forward to the cross, well knowing all that it meant, and nothing of its meaning should be lost.

We need not dwell upon the method of the crucifixion. The Gosepls present nothing in detail. "They crucified Him," is the brief record. Raised a little way above the ground, He entered upon his hours of dying. On his right hand and his left hand were the two thieves who were to die with Him. It was meant for an indignity; but He did not so regard it. Even their companionship offered some solace. Yet this was according to the prediction: "He was numbered with the transgressors."

Above Him was the inscription which Pilate had

written and had refused to change, for he would render no favor to those who had driven him into dishonor, and he was willing to taunt them if he could not resist them. Therefore the writing held its place, in three languages that all might read: Jesus of Nazareth, the King of the Jews.

His kingdom was not of this world, but the world, in its representatives, was present when he was enthroned on Calvary. Asia had furnished the cross and the priests who should demand his crucifixion; Europe gave the governor, the law, the soldiers; Africa, land of servants, which had sheltered Him in his infancy, gave the man who should bear the cross after Jesus. Thus the gospel began at once to be preached to the world.

The soldiers were brutal men, as they had need to be, and nothing in the awfulness of the hour kept them from their reward. The garments of the crucified belonged to them. These were readily divided into four parts, but there remained the seamless inner coat, and for that they threw dice, and the Scripture was fulfilled. "They parted my garments among them, and upon my vesture did they cast lots." How cold and official are the words of the Gospel as they stand in this sentence: "When they

had crucified Him, they parted his garments among them, casting lots"!

We shall enter more deeply into the intent of the crucifixion if we let our thoughts rest reverently upon the words of the Lord — the "Seven Words."

First, when He was given to the cross, and his last suffering had begun, He prayed, "Father, forgive them; for they know not what they do." He was still in communion with the Father and united to his will. To Him He referred all things, even his own death. He could Himself forgive; but He craved for them the forgiveness of the Father. It was still "not my will, but thine be done."

The forgiveness was real. It was not the remission of penalty alone which He sought. To send away their sin from them, was his desire. For whom did He pray? For those who were nearest to Him: the rude men who had driven the nails through his hands and feet, and had lifted the cross into its place with its weight of agony.

But his desire would not cease with them. For those who had given Him into their hands He would make supplication; for Pilate, and Caiaphas, and all the priests, and the multitude who had called for his death. Nor would He rest there. He was bring-

ing forgiveness to men, to the world which was lying in its guilt; and all men were in his prayer. We are not told this, but we cannot question it. Whether at that moment others were in his mind, we cannot tell. That others were in his heart, and in the forgiveness which He was accomplishing, we are certain. He drew no lines around his desire. He would have the sins of all men sent away from them.

Truly they knew not what they were doing, those rough pagans. As they were ordered so they did. He made it an excuse for them. The people did not know what they did when they cried "Crucify Him." Led on by their teachers they imagined they were doing well. Nor did the priests, with all their learning, and all the blindness and malice which matched it, know what they were doing. They must have known that they were doing wickedly, when every sentiment of righteousness and humanity was trampled under their sandaled feet. Yet the full meaning of their hate, and all which it involved, they did not feel. They knew enough to need forgiveness — priests, people, soldiers — and the High Priest made intercession for them, and not for them only.

We cannot help recalling St. Paul's words to

Timothy, his "true child in faith": "I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief." He was the more bold to believe this for the words of Jesus from the cross. We should mark carefully, lest we do injustice to St. Paul's conscience, that it was mercy which he received. Nothing in his ignorance and unbelief had prevented his need of mercy. It was forgiveness for which Jesus prayed in behalf of men who knew not what they did.

There were many standing about the cross, and many passing by, who reviled Jesus and mocked Him with his own words, and bade Him come down from the cross if He was the King of Israel and the chosen of God. One of the men at his side joined in this mockery; perhaps both of them at first. Strange things are related of the madness of men hanging on the cross. One of these was of a better mind. He felt the power of the central cross — the quietness, and majesty, and divine mercy. He had heard that strange cry, "Father, forgive them." The words were large enough to take him in, and sadly he needed to be forgiven. He reproved his companion, and owned the justice of his

condemnation, while He who died between them had done nothing amiss. Then the second prayer from the cross, from the lips of a man who had not been wont to pray: "Jesus, remember me when Thou comest in thy kingdom. And He said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." He knew what was before Him, even that day, and into this He would receive the man who sought his mercy. He turned him not away, though he was a malefactor, and there was no space to do the deeds of repentance. He directed him not to the Father, though his offenses were against God. He let the dying man trust Him, and He promised his redemption. The answer was not unlike his own petition of Thursday night: "Father, that which thou hast given me, I desire that, where I am, they also may be with me."

St. John seems to have left Calvary when the cross had been raised and the last hour was at hand, and to have gone back to the city, perhaps in fulfillment of a promise, that he might bring the mother of Jesus where she could for the last time hear his gracious voice. He came again, and, in his own words: "There were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife

of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom He loved, He saith unto his mother, Woman, behold, thy son! Then saith He to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home."

Jesus had now closed his connection with the world. Thrice had He spoken; in the prayer, and the promise, and now in the tender care of her by whom He was best known and most beloved. The words of Simeon to Mary had come to pass: "A sword shall pierce through thine own soul." But she had the comfort of his thought, and her soul could magnify the Lord, and her spirit rejoice in God her Saviour.

Now, withdrawn from the world, Jesus gave Himself to his last and solitary suffering. It was noon, yet for three hours there was darkness over all the land. The ninth hour came, and with a loud voice Jesus cried, "Eli, Eli, lama sabachthani." It was the depth of his death. The cry brings little desire for comment. We can only listen to it in silence, as clear and strong it reaches us: "My God, my God, why hast thou forsaken me?" Into the mystery of this loneliness we may not enter. The words

of his ancestral Psalm are plainer: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me! Thy rod and thy staff, they comfort me." The Shepherd Himself went through the valley alone and there was no comfort. He was forsaken of the Father and was without the support of the Father's voice. The Father was there, in the fullness of his love and approval, yet we need not change the word. He felt Himself forsaken, and, therefore, He was forsaken. We must not take this by itself, or we shall confuse our faith. It belongs in the life. God so loved the world that He gave his son. This was of the giving. The prophet of the Evangel had written: "It pleased the Lord to bruise Him; He hath put Him to grief." He was drinking the cup which might not pass from Him, though He had prayed to the Father, "If it be possible." This was the response to his own petition and consent, "Thy will be done."

Then, thus, the Redeemer gave up his life, and the world was redeemed. Out from the depths of his solitary dying He came. They marked the change who were standing by, hearing the loud cry under the darkened heavens. "Jesus, knowing that

all things are now finished, . . . saith, I thirst." One ran and, filling a sponge with the soldiers' wine, held it on a hyssop reed to his mouth. This He could receive, for the comfort of his parched lips. He had endured the death, it remained only to complete it. Comfort and help He would accept; but the death must be to the uttermost and must be his alone. He had refused the wine and myrrh which were offered, but received the wine which was proffered afterwards. It was in the same spirit that He let Simon carry the cross, while He Himself carried the world.

Jesus said, "It is finished." He saw again the Father's face, and rested in his presence. "Father, into thy hands I commend my spirit." "He bowed his head, and gave up his spirit." The veil of the Temple was rent in twain, and the earth did quake and the rocks were broken. But He was at rest. The world was redeemed and the Redeemer was with the Father.

The effect of the crucifixion upon those who witnessed it and others who were so near as to feel its influence was immediate. The centurion and those who were with him feared greatly when they saw

the things which were done. They heard the voice of Christ, and with painful interest watched Him in the last moments. The centurion glorified God and said, "Certainly this was a righteous man;" and others said, "Truly this was the Son of God." They had known nothing like it in all their experience with death. There had been nothing like it. The people who were there, seeing all which was done, with a deepening awe as the hours wore on and the Christ was alone in his suffering and the majesty with which he bore it, when all was over returned to their homes, smiting their breasts in accusation of themselves as guilty of the death of one who was innocent, and fearful of the judgment of God.

At length the whole company of friends, acquaintances and strangers had gone their way. It had not been necessary that the death of Jesus should be hastened. But while his body was yet upon the cross, one of the soldiers pierced his side with a spear, and "forthwith there came out blood and water." St. John certifies to the truth of his words as an eyewitness. "He that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye also may believe.

For these things came to pass, that the Scripture might be fulfilled. A bone of Him shall not be broken. And again, another Scripture saith, They shall look on Him whom they pierced."

Joseph of Arimathea was a counselor, and a good and just man, and he had not consented to the counsel of the Sanhedrim. But he was a timid man and lost his best opportunity to befriend the Lord. For though he was a disciple, it was in secret for fear of the Jews. But with the crucifixion courage came to him, and he boldly went to Pilate and asked for the body of Jesus. He found Pilate disturbed, apparently, and restless at the close of the strange and weary day. He wondered if Jesus were already dead. He called the centurion and questioned him, and found that his work had ended. Jesus was indeed dead. Then he gave the body to Joseph.

He was joined by a man of like spirit, another "ruler of the Jews," "the teacher of Israel," who had come to Jesus with anxious and honest questions. But he came by night. He too had acquired boldness when it was too late, and he came bringing a hundred pounds weight of myrrh and aloes. They took the body of Jesus when it had been removed from the cross, and wrapped it in the linen clothes

which Joseph had brought, with the spices. Then it was ready for burial. Near by there was a garden, and in the garden, hewn in the rock, was a sepulcher in which no man had been laid. There they laid Him. The stone was rolled against the door. It was the end.

But the chief priests and Pharisees were not at ease. The night gave them no repose. On Saturday they went again to Pilate, for they remembered that Jesus had said that He would rise from the dead after three days. They claimed to have no fear of this, which in their hearts they must have feared. But lest his disciples should remove his body and then assert that He had risen, they begged that the tomb might be securely guarded until the third day. The answer was quick and the words have an angry tone: "Ye have a guard; go your way, make it as sure as ye can." They set their guard and sealed the stone. They had prevented the removal of the body of Jesus. Could they prevent his rising in his own time, and by his own power? That time only could decide.

The immediate effect of the crucifixion is evident. It was to be a greater and a continuous influence.

When it reached its fulfillment it would be in the world as the wisdom and power of God. The cross, which till that time had been the symbol of shame and suffering, has become the sign of honor and of life. It is the sacred symbol. Cathedrals take their form from it, with all the wealth and splendor of architecture. It adorns the humble church, and is worn as the sign of devotion. It is set on crowns and scepters. It is on the banners of armies and on the breast of crusading knights. It has been carried through the world, and wherever it has gone men have learned to know God and to worship Him, and to dwell in love and peace one with another. If it be but the imperial fancy which sees it in the sky, men and women of the steadiest vision have seen it before them, and have followed it in heroic lives. He gave its glory who died upon it on the hill of Calvary. It stands to-day the sign of the Father's love, the witness to his redemption, the pledge of his presence, the promise of victory and life.

"What shall I do unto Jesus, which is called Christ?" It was Pilate's question, which Pilate should have answered. The question comes to every man. How shall we answer it? Not as the Roman did, or the priests, or the people. Not as did

the fearful man, who, silent in his life, carried Him to his burial.

"Oh, dearly, dearly has He loved,
And we must love Him too,
And trust in his redeeming blood,
And try his works to do."

CHAPTER V.

CHRIST AND THE RESURRECTION.

WE have been at the cross of Christ, and we have followed Him to the sepulcher in the garden. Behind the sealed and guarded stone the weary was at rest, and the wicked had ceased from troubling. On the third day He rose from the dead. He had said that He should rise. This was required for the completion of the work for which He had come into the world. He knew what death had done. He had wept at the tomb of Lazarus, though in a moment He would recall him, for he saw all men dying and dead. He was the Life and the Resurrection. He must have his own resurrection and live again. He came forth from the tomb at the time He had appointed. Nothing could prevent this. Whether the soldiers slept or waked, it mattered not. Had the whole army of Rome been there, nothing would have been changed of that which He had promised.

He rose from the dead and manifested Himself to his friends; not to the world, but to those who knew Him, and would know Him even though his appearance was altered; to those who had left all for his sake; to those who needed Him and whom He needed that the world might know that He had lived, and died, and risen from the dead. Many times and in many ways He showed Himself alive after his passion. Perhaps no instance of this is more impressive than when He manifested Himself to his disciples at the sea of Tiberias, not long before he returned to heaven. There were together seven disciples. They had been upon the Lake with their net through the night and had taken nothing. As the day was breaking Jesus stood on the beach. At His word they cast the net on the right side of the boat, and then they were not able to draw it.

This reads like an earlier narrative. Two years before, Jesus had been on the same sea, in a fisher's boat, with some of these men. Then they had toiled all the night and taken nothing. Then at his word they let down the net once more. Then it was filled with fishes. The later incident is the repetition of the former. Yet between them Jesus had

been dead. He had been crucified. Men who had been secretly his friends, emboldened by his dying, had taken the body from the cross and wrapped it in linen clothes with spices, and bearing it within a garden, had placed it in a new sepulcher wherein no man had been laid. That was on Friday. On the first day of the week He walked in the garden through which He had been carried, and returned to the friends whom He had left. Women who had known Him met Him. Later in the day he drew near two men on their way to Emmaus, — one named Cleopas and the other, possibly, Luke, — and He walked with them, and from Moses and all the prophets interpreted to them the things concerning Himself, and reminded them, out of their own Scriptures, that it behooved the Christ to suffer as He had done, and to enter into his glory. Their hearts burned within them as He spake to them and opened the Scriptures. They prayed Him to abide with them, and He entered the house, took their bread and blessed it and gave it to them; for He had come, "not to be ministered unto, but to minister." Then they knew Him, and He vanished out of their sight. They hastened to Jerusalem and to the disciples whom they found assembled, told what they had

seen, and heard from them, "The Lord is risen indeed and hath appeared to Simon." "And as they spake these things, He Himself stood in the midst of them, and saith unto them, Peace be unto you." He showed them his hands and his feet. He took a piece of a broiled fish "and did eat before them." A week later He met his disciples again, when Thomas was present, seeing and believing. At other times and in other places He showed Himself living after his crucifixion. He appeared to above five hundred brethren at once. His personal and visible connection with the world was over. He had finished his work. But to his friends, who would be able to recognize Him, who had been chosen as his witnesses and apostles, again and again He made Himself known, that they might have an unwavering assurance. He loved his own to the end and He trusted them beyond the end, and to them He intrusted the ministry of life.

But of all our Lord's interviews with his disciples after his resurrection, no one is more interesting or impressive than this later one by the sea of Galilee. The intercourse seems natural and familiar. It is connected first with common things, the boat, the net, the fish. The divine help is

brought to the defeated men and the net is filled which they have drawn in vain. The narrator, with professional thoughtfulness and simplicity, gives the number of the fish, and tells us that they were great. On the shore they saw "a fire of coals, and fish laid thereon, and bread." Jesus took of the bread and gave them, and the fish likewise. Thus at his bidding and by his care they broke their fast. The choicest food had not come in their net. He crowned their work with his own. The one hundred and fifty-fourth fish was his own special gift. The best came last, and in this the giving was characteristic of Him.

That they should be there together, He and they, was the remarkable thing. He had been dead and they had not; yet there seemed no hinderance to their intercourse. On the Mount of Transfiguration we have the reason of this. Two men who had left the world returned to it and talked with One who had not died, nor been translated. Clearly there is nothing in that which we call death which prevents the free intercourse of man with man, when they are brought together. Here they seem like friends upon the banks of a narrow stream. One has crossed and while the others wait till their time to pass over

shall come, they talk with Him who is on the other side about the things which belong to Him and them. It is a plain presentment. The writer seems to think that nothing is needed in the way of comment or explanation. The reality is convincing. We see Him who was dead and had risen and He is as He had been in the days which were gone. Thus Jesus chose to present Himself, and to have us perceive and understand the life which is on the other side of the stream.

We mark that it is the same Jesus who was at the sea two years before. What change had passed upon his body we are not told. Whatever it was it had improved it, and made it a higher, more spiritual form, suited to a more spiritual manner of life. We are not compelled to believe that its nature was changed, though this seems to be implied in its appearance and disappearance. It bore the marks of the crucifixion, and by these, and other signs, was surely, if not readily, identified. The fact shows its identity; the hesitation suggests its change. After forty days the Ascension came, and we are led to suppose that the body became completely spiritualized and suited to the new realm in which it was to move.

It is plain that death had no power over Him. Why should it have? How could his spirit be touched by the violence which assailed his flesh, — the spirit of Him who had declared Himself the Messiah, and said that He should come with the clouds of heaven; who had bestowed forgiveness and opened paradise even when upon the cross; who on Thursday had called Himself the Way, the Truth, the Life; who had said, "He that hath seen me hath seen the Father;" "Because I live, ye shall live also;" "I go to prepare a place for you;" "I come again and will receive you unto myself;" who in his prayer had raised all who should believe in Him into the presence of the Father, and the eternal life, which is to know the only true God and Jesus Christ whom He has sent? What power over Him was possible to priest or pagan? How could He be reached or harmed by the nails which pierced his hands and his feet? Let us be rational. They could destroy the body, but there was no more that they could do. The spirit which through all his years among men had asserted its power, and had given proof of a life which was not of this world, was as far beyond the malice of the Jew and the spear of the Roman, as the star which rested over

his manger, or the sun which was shrouded above his cross. That spirit had rescued the body when the men of Nazareth would throw it from "the brow of the hill whereon their city was built." It had consented that the body should be crucified and entombed. It had changed it for its new uses, and "the Resurrection and the Life" lived in it again, and manifested Himself to men, in the closed room at Jerusalem and by the open sea of Galilee. What need we more? What description could be so vivid and convincing as the actual process and method of life before the cross was reached and after it had been deserted? The assurance and joy and peace of those who were nearest to Him should be ours. "The disciples therefore were glad when they saw the Lord." What are we to learn concerning ourselves from the manifestation of Christ after his crucifixion? This, if we have need to learn it, that over the man, the spirit which thinks and wills and loves, which we love and trust and honor, death has no control. This, also; that after death the spirit, the man, shall have his own body; a spiritual body like that of his risen Lord; and that this shall be only so far changed as to suit it to the new conditions of its continued life. If there were

for us forty days between our dying and our leaving the world, our body would be like that which Jesus had during the weeks just before his Ascension. As there is no such interval for us, our changed body shall be like that in which He ascended and which He now wears in his glory. In the living presentment, rather than in formal description, are we taught these things.

It is noticeable that the New Testament has very little to say of death. The passing from this world, our Lord told his disciples, was going to his Father's house, where there are many mansions, and where a place would be prepared for them. St. Paul had the same conception of it when he desired to depart and be with Christ. He used a word which was applied to the loosing of a ship from its moorings that it might sail out to the land where it wished to be. There was no thought of a break in life, or of a change in personality. The man, profiting by the event which freed his spirit, would live on in the body which had been transformed. He would still be the owner and master of the form which he possessed. In an important sense the spirit would make the body, preserving and drawing to itself whatsoever was most suitable to its character, and to the

manifesting of its life, and best fitted to its position and employment. To the bare grain which is sown, "it may chance of wheat, or of some other kind." God giveth "a body even as it pleased Him, and to each seed a body of its own." "One star differeth from another star in glory." The soul is the man, and to this the body must be conformed.

When we look upon Him who died and rose again, we are borne on to thoughts of the life which is awaiting us, into which so many who have been with us have already entered. We have a right to all the solace and strength which we can derive from the Resurrection of Christ. We need the help, and it is given to us in the form in which it can be of the highest service and deepest comfort. We may cherish the anticipation which shall not exceed the reality. While this is true, and we live in hope, we are to be mindful that the Resurrection, — Christ's, and our friends', and our own, — is now to make the life in this world more real and full of meaning, more closely and consciously united to the divine life in which we live.

It is to be carefully noted that Our Lord's personal relations to his friends continued after his death. He was with them and they knew it. He

remained in their life and retained them in his. For forty added days He was here. For all the centuries He was to be here. "I am with you alway, even unto the end of the world," He said. Before this He had told them, "I am the vine, ye are the branches." My life shall be your life. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "We will come unto him, and make our abode with him." These truths He confirmed after his Resurrection.

He took pains to make the world into which He was entering, into which they would follow Him, clear to them. He used familiar illustrations. What is more real and distinct than the picture which He draws upon the wall which seems to shut us in, of a Father and a Father's house? He seems like an elder son telling his brothers who have been born abroad of the home they have never seen. He would describe it, till the whole land would be narrowed to their own home, with the house, and park, and trees and flowers. He would say, "I am going to prepare a place for you." "But how shall we get there? We do not know the way." "I am the way. I will come again for you." "But whom shall we

find there, and what will be our life?" "It will be your Father's house; and you shall be with me where I am." They could desire no more. This was Heaven; his Heaven and theirs. Thus Jesus spoke to his friends, and speaks to us, making the way plain before our feet. We do not see all things as clearly as we wish. But we see Him and we hear his words, and we wait in confidence for the time when we shall see Him as He is; that day when we shall be like Him, and shall be satisfied.

But while Jesus was the same after his resurrection as before, He gained new power by his cross. He had come to redeem man by the offering of Himself, and this redemption was finished when He rendered up his life. The Good Shepherd had given his life for the sheep. He had "obtained eternal redemption for us," so that Hé was "able to save unto the uttermost" all who should come unto God by Him. Henceforth repentance and remission of sins could be preached in his name unto all the nations, beginning from Jerusalem where He had been put to death; where, from the cross, He had proclaimed the forgiveness, the sending away of sin. With that which He had accomplished in his life and in his death He rose from the dead,

carrying all which He had wrought, and all which He had acquired, into the days, the centuries, before Him. The Resurrection is sometimes spoken of as a witness, confirming that which He had said. It does confirm his teachings and promises. Yet it is more than this. It is the continuance of his life. It is the entrance into the life to which He summons all men. It is testimony; but it is also consummation. It belongs in the life which is the same yesterday, and to-day, and forever.

He rose from the dead and entered into heaven where He liveth and reigneth forever more. But his work of redeeming love was to go on; there where He lives as our High Priest — our Lord and Saviour, — and here where his disciples are sent into the world even as He was sent. The promises which belong with their commission surpass their thought, but reveal his unchanging purpose. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." His question and command to one disciple mark his feeling and intention for all. The few words are weighty with significance, for the Christ, the disciple, the world. He must be the Life, but

the man must receive the life. Spirit must have the life of the Spirit. The words are few and simple, but their thought is vast and divine. "Lovest thou me?" "Yea, Lord; thou knowest all things; thou knowest that I love thee." "Feed my lambs. Feed my sheep." The word before his death is enlarged by the word after his resurrection. "The Good Shepherd giveth his life for the sheep." The disciple is to tend and feed the flock for which the Good Shepherd gave his life. This was discipleship indeed. Affection was to be transfigured into ministry. There was no higher honor, no truer privilege, than this, to care for those for whom Christ had died. This was his love for his friends. This was his confidence in them. His glory was in his grace. The resurrection was its fulfillment; but there is no moment when the Divine love shines out so brightly as when it is redeeming the world. If ever life was saved by losing it, it was then. If ever the grain of wheat bore fruit by falling into the earth and dying, it was when He cried, "It is finished," and bowed his head. Supreme glory is supreme love; and supreme love is the cross of Christ.

Whatever may await us of human delight, I can think of nothing which shall exceed his thought by

the sea of Tiberias : — "You love me ; I trust you ; you may feed my sheep and my lambs." This it was to call them friends. This was the fruitage of the vine. This was to live in the love of God. The cross would come to them, as it had come to Him. They must bear it after Him, for they were his disciples. The time would come when they should die. But they should rise again ; they should enter his Father's house, their Father's house, and be forever with Him.

The body of that new life which is for us we have not seen. Stephen saw Jesus on the right hand of God, but he gave no word of description. Saul saw Jesus at the gate of Damascus, but he was blinded by the light ; and from the third heaven he brought no word to tell us of the Christ in his glory. St. John saw Him in his vision from Patmos, but we are only dazzled by his sight of One whose eyes were as a flame of fire, and his countenance as the sun shineth in his strength. I suppose that we could not bear the glory which is his, and that which the saints wear who are with him, while we are in this tabernacle, waiting for his coming. We shall see at last. Now we have what for this present time is better, the life which we may live for Him,

and in Him; the love which we may give into his love, the works which we may do "for the sake of the Name." We have also the promise of Him who has been seen and loved, by the sea of Galilee, and in the clouds of Heaven.

We wait for the revelation which the speedy years will bring to us. It shall surely come to all who love Him. We wait, but we are not idle. Visions and dreams are not our life, but to do his will. We wait in the light. Steadily we advance after Him into the excellent glory. We are now with Him who loved us and gave Himself for us. He was dead, and He lives again, and we live in Him. Nothing can separate us from Him, if with our love we cling to Him. The day will come to us which has come to others and we shall say, "Lord Jesus, receive my spirit."

When he who had discovered a new world came to the end of his voyage, after many tossings and perils in seventy years, he prayed humbly, *In manus tuus, Domine, commendo spiritum meum*, and Columbus sailed on to fairer worlds that he had found beyond the seas. So St. Paul wrote in his age, out of his prison: "I am now ready to be offered and the time is at hand for me to be loosed from

my mooring and to sail away." He knew that he should be with the Christ whose dying and rising he had known; whose witness and apostle he was.

We have seen Christ. We have seen the risen Christ. Let us go on and live.

> "I shall arrive! what time, what circuit first,
> I ask not:
> In some time — his good time — I shall arrive:
> . . . In his good time!"

CHAPTER VI.

CHRIST AND THE SCRIPTURES.

OUR Lord and Saviour is surely entitled to the privilege which any one would claim for himself, of stating the reason of his life, the purpose with which He came into the world, and the meaning of all which He did. It will tend to clearness of thought if now and always we adhere to this truth. Very much of the life of the Christ is plain to us. But there are many things which He alone knew. Among these are his relation to the Father, the intent with which He came from the Father, the results which He was striving to secure, the method by which He was to accomplish his work. With all our learning and reasoning we must abide by his word or be left in uncertainty, or lost in conjecture. Very much of the division and strife of the past would have been avoided if men had been satisfied with the truths which He declared, and willing to wait for the revelation of the truths which He con-

cealed. Very much of quietness and strength would have been gained if men had been willing to trust his words concerning such things as were beyond their own ken.

Nor is anything gained by dividing his words; accepting these which are in accord with our knowledge of other lives and rejecting those which are peculiar to his life. There is no rule by which such division can be made, and the division itself is irrational. Let it be considered that a life is to be regarded in its integrity. This is especially true when the life is an exalted one, and most of all true when the life is that which is portrayed in the Gospels. I do not say like that, for there is no other like it. This life, remarkable as it is and without parallel, is consistent throughout. The origin and nature presuppose the words and works; while these in turn make the beginning needful. The Incarnation and the Resurrection belong together, and between them are the words of Him who spake as never man spake, and whose deeds separate Him from the men of his time and all times. Between Christmas and Easter there is room for the Transfiguration on the Mount, for the miracles which should be expected, for the authority which is exercised, and the redemp-

tion which is accomplished. The shepherds of Bethlehem could not have been surprised by the greatness of anything which He should do, even though He rose from the dead; while those who saw the risen Christ would listen in confidence to the song which the angels sang as it was sung again by those who heard it.

If God is really our Father why should He not reveal Himself to us, and in that way in which we can best understand Him? If we are spirit as God is spirit, we can receive the spiritual revelation; while, being men, it will be clearest if it come in the terms of our humanity. If man is the child of God what is more probable than that God will come to him with manhood, and incarnate Himself for the new creating of the man! It is reasoning after the event, as we are permitted to do; but that the Son of God should become the Son of Man is in keeping with the highest idea of God and man. What we term the supernatural is seen to be entirely natural when our thought is generous enough to take in all the conditions of the divine and human life.

It is to be expected that good men will continue to differ in theories and explanations. It has been so almost from the beginning and is an incident in

all reasoning. But it is not too much to look for, that men should accept the facts of Christianity; that they should heartily receive the words of the Christ and live in their truth.

In this chapter it is proposed to follow the method which has been hitherto employed. But we are carried beyond the letter of the four Gospels and enabled, under our Lord's guidance, to see even more broadly the meaning of his life and its relation to the purpose of his Father. For it is a literary and historic truth, that his life was described before it began. This might well be so, seeing that it was always in the purpose of God. It is in accord with his word, that He came from the Father; for the Father would know why the Son was to come into the world, and, because this was to be for men, He would naturally make it known, that men might have the comfort and profit of it before the event.

In the Gospels we come frequently upon the expression, that the word of the prophet was fulfilled in that which was done. It had been announced because it was to be done. We find our Lord Himself stating in earnest words: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." This gives to the

ancient scriptures an interest only less than that with which we read those which followed, and make with them one Book of many books. It is a saying with authority that the Old Testament lies open in the new, and the new hidden in the old. Indeed the facts of Christ's life, except in regard to names and dates, are given almost as clearly in the old as in the new, though we do not understand the old until we read it in the light of the new.

Our Lord threw back his life into the purpose of God made known to men of the former time, while He sought to have men believe Him because they believed those who had written of Him. He said to the Jews, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. . . If ye believed Moses, ye would believe me; for he wrote of me."

It is a strange comment which the wise Selden makes upon this passage: "*Scrutamini Scripturas.* These two words have undone the World. Because Christ spake it to his disciples, therefore we must all, Men, Women and Children, read and interpret the Scripture." It is this which all are to do, that we may know the truths of the divine life.

It was an impressive scene when Jesus Himself opened the scriptures in the synagogue at Nazareth. There He had been brought up and thence He had gone out a year before to begin His ministry as the Messiah. He had been at the wedding at Cana where He befriended the bride when the wine of her wedding-feast had failed, and then had gone to Jerusalem where He drove the traders from his Father's House, and taught the Jewish ruler the way into the kingdom of heaven. He returned through Samaria where, at the well of his ancestor, He talked with the woman who had come to draw water, and proffered the water of life, and declared Himself the Messiah. There it was that He said, "My meat is to do the will of Him that sent me, and to accomplish his work." Then He taught in Galilee, preaching in the synagogues, and calling the people to repentance, because the kingdom of heaven was at hand, "being glorified of all." He came again to Cana where He healed a nobleman's son who was sick at Capernaum. Then He returned to his old home. His fame had gone before Him and the villagers had talked among themselves of the things which He had done. It is always with a peculiar interest that one who has been successful

abroad comes back where he has been known from his youth up. When on the Sabbath day Jesus went into the village church as He had done all his life, men looked upon Him as they had never done before. He was a man now and He could bear his part in the Sabbath service. He "stood up to read." They gave Him the roll of the prophet Isaiah, and he found the place where it was written :

" The spirit of the Lord is upon me,
Because He anointed me to preach good tidings to the poor :
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable fear of the Lord."

These words were familiar, but they had never been read as He read them. We may believe that his voice, with an unwonted emphasis, rested upon the word which denoted Himself : " The Spirit of the Lord is upon ME." When He closed the book and gave it back to the attendant, all eyes were fastened on Him. He said what men had never heard before : " To-day hath this scripture been fulfilled in your ears." They knew Him. He had grown up

among them, quiet, respectful, reverent. As He had grown in stature, so He had advanced in favor with them. They were not startled, therefore, as they heard Him. But they listened eagerly to Him, for He had always told the truth; yet "they wondered at the words of grace which proceeded out of his mouth." They said, "Is not this Joseph's son?" What they did when his words had offended them does not concern us now.

But this concerns us, that Jesus read his biography out of the roll of the prophet, which had been written seven hundred years before. The words which He read He fulfilled. This is the Gospel, with its message to the poor, its freedom for captives, its light for the blind, its liberty for the bruised, its good news for all men. How He was to do that for which the Spirit rested upon Him, and at what cost, even to the laying down of his life that He might take it again, this, too, is the Gospel. It is of especial moment that He found this record of his life in the sacred scriptures of his people. This raises his life from the plane of other lives. We should expect it to stand alone, even as it does. Once to grasp this thought is to touch the heart of the Gospel.

At other times Jesus referred men to the old scriptures for the understanding of his life. When after his resurrection He walked with two men on their way to Emmaus, and they were sad at heart because they had been disappointed in their hope that He was to redeem Israel, He began from Moses and all the prophets and "interpreted to them in all the scriptures the things concerning Himself."

On the evening of that first day, when He came to His disciples, and they were troubled because of all which had baffled their hope, "He said unto them, these are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened He their mind that they might understand the scriptures."

If we but knew what He said! An inestimable treasure it would have been, — his own explanation of his life, as it lay within the purpose of God, and had been placed on record by men appointed to the service. Yet it is not difficult for us, with the old scriptures in our hands, with our Lord's use of them at other times, with the explanation given by the

writers of the New Testament, and the connection which they assert between the old and the new, — it is not difficult to ascertain, with reasonable assurance, the nature of the things which He said. He made three divisions of the records: Moses, and the prophets, and the psalms. We will take them in their order. The connection of Moses with our Lord was intimate. We find them associated in the work of redemption. "The law was given through Moses; grace and truth came through Jesus Christ." "The law hath been our tutor to bring us unto Christ." When our Lord was transfigured, Moses was present, with Elijah, and they "spake of his decease, which He was about to accomplish at Jerusalem."

In the work of the great lawgiver there was the anticipation of the redeemer's work. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life." Again Jesus connected Moses with Himself when he said: "It was not Moses that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven." Again He represents Abraham as replying to the rich man who asked that one might be sent to warn

his five brethren before they should die: "They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Jesus taught more clearly than any one the resurrection of the dead; yet he said, "that the dead are raised, even Moses showed, in the place concerning the Bush."

Philip saw the words of Moses fulfilled when he told Nathanael: "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." Peter knew this when he justified himself in preaching Christ; saying, "Moses indeed said, a prophet shall the Lord God raise up unto you from among your brethren, like unto me; to Him shall ye hearken in all things whatsoever He shall speak unto you."

It is evident that Jesus would readily point out the foretelling of his own life. When we reflect upon the position which Moses held in relation to the old covenant, the relation of Jesus in the new covenant is most impressive. To the Jew who reverenced Moses this was especially true.

We can be more definite than this. We have in the Epistle to the Hebrews an explicit setting forth

of the relation of the Christ to the religious system which was inaugurated through Moses, and with which the Hebrews were familiar from a lifelong usage. The whole Epistle should be read if we would feel its meaning. Read the introduction, to see how the divine purpose advances from the prophets of the old time to the Son who is the effulgence of the divine glory; who "made purification of sins," and "sat down on the right hand of the Majesty on high." In the spirit of this beginning bring forward the old into the new; look upon the tabernacle and temple, the priesthood, the sacrifice, and see that Jesus is the one High Priest, who has "through his own blood, entered in once for all into the holy place, having obtained eternal redemption," so that in heaven He is the mediator of a new covenant, who "put away sin by the sacrifice of Himself." Christ, "having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

The Christian who wrote this Epistle is not known by name. But his words have illumined with a wondrous light the scriptures which Jesus knew and would have men search if they would know Him. Such things as are here written we may be-

lieve that Jesus said when, on the road to Emmaus and in the room where his disciples were gathered, He began with Moses and interpreted the things concerning Himself.

He spoke also of the prophets. He had done this before, in the synagogue at Nazareth. Their words were continually in His mind, even from his boyhood. Frequently He referred to them in explanation of His life. One of the most striking representations which He gave of Himself was as a shepherd guarding his flock, leading them out, seeking even one sheep which was lost, giving his life for the sheep, intrusting them to the care of a friend who loved Him, bringing them at last into one flock under one shepherd. But this was the imagery of the prophets. Isaiah said of the Messiah, "He shall feed his flock like a shepherd, he shall gather the lambs in his arm and carry them in his bosom, and shall gently lead those that give suck." Ezekiel is more explicit: "For thus saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. . . I myself will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and

will bind up that which was broken, and will strengthen that which was sick." It was in doing this that the good Shepherd gave his life for the sheep. Perhaps He talked of these things as they drew near to Emmaus. We may be almost certain that He reminded his despondent friends of that which Isaiah had written. Upon one passage of the prophet we have the comment of Philip the Evangelist. He found the treasurer of the Candace of Ethiopia reading as he rode homeward, and unable to understand the words. He was reading from Isaiah, and in this place:

"He was led as a sheep to the slaughter:
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth."

He called Philip into the chariot, and as they rode He said: "I pray thee, of whom speaketh the prophet this? Of Himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto Him Jesus."

With this distinct portrayal of the Messiah's life in their minds, what was more simple than for his

disciples to see that it behooved the Christ to suffer as He had done? That which had removed their hope and weakened their faith, should be, rather, the confirmation of their faith and the enlargement of their hope. He told then also, we must believe, that the prophet who had thus presented the suffering Messiah had announced the glory which should follow. He was to die, as Jesus had done, — "despised and rejected of men," bearing their griefs and carrying their sorrows, making his grave with the wicked, and with the rich in his death. But He should bring to his people renown and blessing when He came to them again. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . The Lord shall be unto thee an everlasting light, and thy God thy glory. I the Lord will hasten it in his time." More than ever was it true, that which Jesus had said, "I am the Light of the world." He had come through the darkness, and life and immortality were brought to light. When He said this to the friends of the sad hearts, and they saw Him, with opened eyes and freed spirits, how quickly they went back to Jerusalem with the good news to find the eleven disciples risen from despair and saying, "The Lord is risen

indeed." The fact was evident. To see that in this was the fulfillment of their own scriptures gave clearness and assurance to their thought. His death was not his defeat. It was the way to his victory. He must pass through the gates of death if He would give life and light to the world. St. John writes that Isaiah "saw his glory; and he spake of Him." If he did not expressly mention the resurrection, he said that which included it, and made it needful.

Jesus spoke also of the things which were written in the Psalms. Did He refer to the twenty-third Psalm, "The Lord is my shepherd?" Did He recall the fifty-first, that they might see in his dying and rising the answer to its Miserere?

"Have mercy upon me, O God, according to thy loving kindness.

According to the multitude of thy tender mercies blot out my transgressions."

It is probable that He brought to their minds the twenty-second Psalm, for it is the psalm of the crucifixion. Whatever other application it may have had, whatever thought was in the heart of the writer, — it is called a psalm of David, — it describes wonderfully the hours upon the cross.

The first verse was the cry out of the darkness: "My God, my God, why hast thou forsaken me!"

We seem almost to be reading the words of the disciple, and the centurion, when Jesus was seen bruised and athirst.

"I am poured out like water, and all my bones are out of joint: . . .

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of evil-doers have inclosed me; they pierced my hands and my feet.

I may tell all my bones; They look and stare upon me.

They part my garments among them, and upon my vesture do they cast lots."

Even in this experience of death was the certainty of the triumph which would follow:

"I will declare thy name unto my brethren:

In the midst of the congregation will I praise thee."

On the Day of Pentecost St. Peter quoted at length from the sixteenth Psalm, and in the syna-

gogue at Antioch in Pisidia St. Paul repeated one verse. Both asserted that the Psalm had its fulfillment in Jesus and his resurrection.

"Therefore my heart was glad, and my tongue rejoiced;

Moreover my flesh also shall dwell in hope:

Because thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption.

Thou madest known unto me the ways of life: thou shalt make me full of gladness with thy countenance."

With such words as these Jesus instructed and encouraged his friends when they were cast down by reason of his death, and their hope had been entombed with Him. He showed them that Moses and the prophets and the psalmists had foretold this which had come to pass, and had given the meaning of it. He led them to see that his death should have been expected by them, as it had been always in his own mind. He showed them that it behooved Him in this way to enter into his glory. He presented Himself to them as He who had been dead and was alive again.

As we come forward with our Lord to his cross,

and behold Him offering Himself as the Lamb of God, as He was named at the beginning; as we see Him when He has risen from the dead and is once more with His friends, that He may illumine their minds and send them forth into the world with the good news which He had brought from heaven, — the good news which He was, living, dying, risen; our minds run back through the centuries, where we find the promise of his coming, and the prefiguring of his life; in the visions of the seers, in the songs of the psalmists, in the ministries of grace around the mercy seat. We discern the thought of God, the purpose which was before the world was made, seen dimly at the first, becoming more and more plain in the process of the years, till at length the star of the primal promise stands over the open sepulcher of the Son of God. The intent of God is clear and its movement in the course of history, in the career of the people whom He chose as the guardians of his name and his thought. The Messianic spirit breathes in the words of prophets and psalmists, till it is incarnate in Him whose works many prophets and righteous men had desired to see; who said in the consciousness of his own being, "Your father

Abraham rejoiced to see my day; and he saw it, and was glad."

"The Jews therefore said unto Him, Thou art not yet fifty years old, and hast thou seen Abraham?"

"Verily, verily, I say unto you, Before Abraham was, I am."

Our minds run forward also where we see "the throne of God and of the Lamb," — "I saw in the midst of the throne . . . a Lamb standing, as though it had been slain." There is the "great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb." The psalms have entered into heaven. "And they sing the song of Moses, the servant of God, and the song of the Lamb."

To St. John, in his vision from Patmos, the angel of the Apocalypse, before whom he had fallen, turned his homage to the throne, saying, "I am a fellow-servant with thee and with thy brethren the proph-

ets, and with them which keep the words of this book: worship God." The witness is on high, — Moses and the prophets and the psalms. From everlasting to everlasting is the Love of God, and the Love of God is the Redeemer of the world.

"The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The Holy Church throughout all the world doth acknowledge thee

The Father of an infinite Majesty;

Thine adorable, true and only Son.

. . . . . .

Thou art the King of Glory, O Christ,

Thou art the everlasting Son of the Father."

CHAPTER VII.

CHRIST AND THE REDEMPTION.

WE have looked upon the person of Christ as He is revealed in the Gospels, and have been with Him through his last days; we have stood at his cross and have seen Him after that He was risen from the dead. Then the words were fulfilled which were in his prayer with his disciples, when lifting up his eyes to heaven He said: "Father, the hour is come . . . Now I come to Thee." "He led them out until they were over against Bethany: and He lifted up his hands, and blessed them. And it came to pass while He blessed them, He parted from them, and was carried up into heaven." He left them his promise: "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."

For this we wait, while many have entered the Father's house. We believe in the "communion of saints."

While we are waiting till the Master shall come and call for us, let us enter again into his life and teaching, and with this reverent inquiry: Did Jesus explain more fully than we have seen the reason of his coming into the world? Did He teach any theory or doctrine of Redemption? There is no need that we should limit our study to the four Gospels. The prophets and psalmists, with Moses, lead us to the New Testament; and the Apostles whom He sent out with the assurance of his own presence, and the promise of the Comforter, are trustworthy expositors of the Lord's words. Still, it will be of interest to see if in the accounts of his life there is any formal explanation of his purpose and method.

If we look in the Gospel for a theory we shall find none. If we seek a "form of sound words" which shall embody "the faith which was once for all delivered unto the saints," we shall be disappointed. Our Lord taught no theories, formulated no system of doctrine, gave no philosophical account of his "plan of salvation." He lived and He taught. He was Himself the Word, and the Truth, and the Life. "In Him was life; and the life was the light of men." In the life, therefore, we seek the light.

When we remember the manner of the Lord's teaching, it is not strange that we do not find in it such words as Atonement, Reconciliation, Redemption. But if these terms have been well chosen by Christian writers, the Apostles and those who have followed them, it would be strange if the truth which they express were not found in the Gospels. But it will be found as a fact, rather than as the statement of a principle.

We do, indeed, find Redemption, in another form of translation, in one instance recorded by St. Matthew and St. Mark. Jesus said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The ransom was the price paid for the deliverance of one who was in captivity. The disciples with whom the risen Christ walked to Emmaus "hoped that it was He which should redeem" or ransom, Israel. In the Epistle to the Hebrews Jesus is said to have "obtained eternal redemption." The word is very expressive as Jesus used it, and the more to be regarded that, so far as we have any record, He employed the term but once. The sentence from the first two Gospels is a plain declaration of his purpose. It was spoken about a week before the crucifixion.

There are other sayings, earlier and later, which have a similar significance.

"I am the good shepherd: the good shepherd layeth down his life for the sheep."

"The Son of Man came to seek and to save that which was lost."

"This is my blood of the covenant, which is shed for many unto remission of sins."

The purpose of Christ's life is clearly set forth in these and other words. It was a deliberate purpose. He had come to do the Father's will, as He repeatedly asserted. "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

When He came near the cross and his soul was troubled, He withheld the prayer which rose to his lips, and said, "For this cause came I unto this hour." This intention must be constantly before us.

It is true that He said those things which were certain to enrage the Scribes and Pharisees, and to bring about his death, so that men were ready to condemn Him and to crucify Him. Their procedure

against Him was of their own will and He did not resist it. That He could have avoided them, or escaped from them, is made evident by his previous life. Without any supernatural exertion He could have saved Himself. He submitted to their will and through them worked out his own intent. It was not the less his act because it was involved with theirs. One goes to England in a ship, carried by the wind which fills the sails. But this would be of no avail without his own will, by which he embarks on the ship. So far as his life and work are concerned, his will is of more importance than the will of the sailors. The life of Jesus was taken away because He laid it down of Himself.

The death of Christ is in marked contrast with that of others; with the death of Stephen, for example. He was a good man, full of grace and power, who "wrought great wonders and signs among the people." But he made enemies and was brought before the Sanhedrim, where his bold words angered his judges, till "they gnashed on him with their teeth." They cast him out of the city and stoned him, while he cried, "Lord Jesus, receive my spirit." His death was the result of his fidelity, and its effect was immediate and has been lasting. Yet

his death was not in his intention. He never spoke of giving his life as a ransom, or of saving his sheep by laying down his life for them. His death was a result. Christ's death, while a result, was also in his purpose. He offered Himself. "I came that they may have life, and may have it abundantly."

With his intention distinctly on our mind, we ask why this purpose was formed. Why did He come to lay down his life "a ransom for many?" The answer is obvious. It was necessary. Are we willing to rest there? Is it required of us, do we require it of ourselves, that we go further? In the presence of this divine gift are we not rather lost in admiration and gratitude than incited to curious inquiry? We do not cease from our questioning. Why was it necessary that Christ should give his life as a ransom? Evidently because men were in captivity. Jesus said, "Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin. . . . If therefore the Son shall make you free, ye shall be free indeed." The same truth He expressed in other terms. He came to seek and to save that which was lost, because it was lost. He would give his life for the sheep, because if He did not they would be destroyed by wolves. What He

would do for men discloses their position. Even his ethical teachings present his view of man. The Sermon on the Mount when it shows man as he ought to be reproves him because he is not like this. The portraiture of duty describes the undutiful. The commandments discover the sin.

Even the Beatitudes reveal our poverty in describing the wealth to which we were heirs as the children of God.

When Jesus was in the synagogue at Nazareth He drew a picture of the world in telling his own mission. As He saw men from the hill town of Galilee they were poor, captive, blind, bruised. He drew the picture so faithfully that those who saw it were startled, and justified its lines and shadows by attempting to throw Him from the cliff where the city was built.

As we follow Him from place to place He is always in contact with want. He finds sin everywhere; in temple and synagogue, in the market-place and the home. There was no escape for Him, with his pure heart and searching eyes. He wept before the sepulcher, and above the capital. His heart was full of pity as everywhere He found sorrow and guilt.

When Buddha was born he was to want nothing

which wealth could bring him. The Orient laid its treasures at his feet. He was to have no sorrow and to see no distress. No one might bring grief into his presence. The withered leaf must be plucked before he could look upon it; and the misery of the world must be shut out by the gates which inclosed his luxury. It was in vain. What the world was and what it held he must needs see.

No one concealed from Jesus the world's wants and wrong. Envy and malice sought the manger where He lay and made Him an exile in his infancy. He felt the world as he grew up with it. It must have been with strong desire that He longed for the day to come when He should go down into its sorrow and sin with his divine pity and help. I find this sentence taken from one of the disciples of Sâkyamouni, the solitary one: Buddha, the enlightened one, — "He was seized with a great compassion for this great multitude plunged in uncertainty." Jesus was filled with compassion when He saw men wandering and weary, hungry and lost, as sheep having no shepherd. He had come to minister. It was well that he had not come to be ministered unto. He took men's sicknesses and infirmities upon his own heart. He gave bread to men, and

opened their eyes, and solaced them in their sorrow. He raised the dead. It was at a cost, for when a woman touched Him in the crowd and was healed, He felt in Himself that power had gone forth from Him. There is no attempt to reckon up these ministries. At times the burden was too great and there was no Cyrenian who could carry it for Him. Then He went alone into a mountain and spent the nights with the Father. He felt deeper wants than these. If these were all, death, which comes impartially to men, would bring relief. But He saw wrong, sin, guilt, for which death had no remedy. When he had met men in their lesser wants, and had gained their ear, He offered them the better blessing. Commonly they refused it. One day He began with this. Seeing a palsied man lying at his feet He said, "Son, be of good cheer; thy sins are forgiven." But the scribes who heard Him murmured within themselves, and He was forced to return to his common way of helping: "Arise, and take up thy bed, and go unto thy house."

Yet if he was obliged to wait, He taught the deeper things. He called men to repentance, because the kingdom of heaven was at hand. It was the King who said it. When a ruler and teacher

came to Him at night, He instructed him in heavenly things, more than even he could receive. "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the Kingdom of God." It was then that He recalled the scene from the story of his people. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Then He spoke the Evangel: "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

This was the world which Christ was living in and living for. These were his thoughts and desires as He moved in it. "For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

But if the world has forgotten God and wandered into ways of disobedience, why should he not leave it to itself? He had other worlds and could there create other men who in good lives should honor and serve Him. Men might be swept from the earth, and a new and better race set in their place; or, this race might be left to improve its condition so far as it was able, the tenants of a world which was not theirs, the beneficiaries of a providence

to which they made no return. Why did not God leave men to themselves? Because He is God. We are brought to a principle which inheres in all the work of God. It holds the explanation of all which He does. It is the sufficient answer to our questions concerning Him, and our guide when we would

> "Assert eternal Providence,
> And justify the ways of God to men."

What God does is the expression of what He is. It is his nature, and his character, manifesting themselves. There is nothing artificial or mechanical. The life reveals the heart. God is love: hence He is loving. Therefore men are not left to themselves and forsaken when they have wandered. He still regards them as his own, for they are his own. Jesus was the shepherd seeking his sheep. The hireling, true to his nature, fled when the flock was imperiled. The shepherd gave his life for his own sheep. We believe that God is Love. We like to call him our Father. We should therefore look for the fatherly life. This we have when He gives the Son to the world. Where besides do we see a divine helping and saving which are commensurate with his fatherhood? We have learned from the teaching of

our Lord to think of Him as our Father. In the same teaching we learn what as our Father He has done for a sinful world. What He has done is to give his Son to redeem the world.

Our questioning does not end here, though here it might well be satisfied. If God loves the world, why does he not change its course in his omnipotence? If He is the Father of men, why does He not forgive them and take them out of their guilt? He does. Our feeling that He can do this, and will do it, is the proper sequence to our confidence in his love. What we desire in our best moments is done for all who will receive his grace and enter the new life.

Knowing even this the mind is not content. Why does He not save us without a Saviour and redeem without a Redeemer? Why need the Son of God give his life to ransom us? The answer is not difficult. It is like the answer to all similar inquiries. Redemption in his Son is the expression of his own nature and character. It is because He is God that He does not save without the Saviour, even as because He is God He does save through the Saviour. He is holy, the Holy One, and his Holiness must be manifested in all which he does. The world is un-

holy, and holiness cannot regard it with approval, or make light of its guilt, or disown itself to save the guilty from the guilt which they have freely incurred and willfully retained. Holiness has expressed itself in its commandments, written in the law of God and in the heart of man. Holiness has expressed itself further in making pain and death the result of unrighteousness. In the mind of God right and wrong are infinitely apart, and their results are infinitely apart. The Holy One looks with horror upon the evil which debases conscience, dishonors reason, brings discord into harmony and darkness into light, and separates a man from the approval of God, and brings him under the censure of righteousness and under the penalty which in the nature of things attends unrighteousness. We are not able to conceive the depth and intensity of the divine condemnation of evil. We shrink from naming "the wrath of God;" but the phrase as we use it but feebly describes the attitude of holiness when it confronts guilt. It cannot consent to be unjust to itself, to wrong its own nature, to let sin go unreproved and holiness unhonored. The contrast of the good and the bad is strongly set forth in the first Psalm. Nature and ordinance, the ordinance of nature, we see in its

vivid imagery. "Blessed is the man" whose "delight is in the law of the Lord. . . He shall be like a tree planted by the streams of water. . . . The wicked are not so; but are like the chaff which the wind driveth away."

When, therefore, the Holy One would save the guilty, He must have regard not only to his pity and love, but also to his holiness, which has already and always manifested itself in providing the pain which belongs with guilt. He must be true to Himself. Here is the necessity of atonement. In the words of one of the most devout and profound writers of our day, "The ultimate ground of the necessity must be in God himself; there is that in the divine perfections which requires the atonement."

If we could conceive of Love and Holiness in conflict, we could not think of them as opposed in the harmony and perfection of the divine spirit. Guilt cannot be transferred from one to another, but suffering can be borne by one for another. Pain and death must remain the attendant result of guilt; but these can be borne by the innocent that the guilty may not be compelled to endure them. We are not unfamiliar with sympathy and sacrifice,

and our chief lament is that they accomplish so little. With God they could be divinely efficient. Incarnate, He could suffer for man, bearing the pain from which He would set man free. We cannot deny to Him that which we hold the highest privilege of affection. Bushnell spoke of "My divine birthright — the luxury of sacrifice." The words of Robertson are very strong, but the light of heaven is in them: "The death of Christ was a representation of the life of God. To me this is the profoundest of all truths, that the whole of the life of God is the sacrifice of self. God is love; love is sacrifice. . . . Redemption, too, is sacrifice, else it could not be love; for which reason we will not surrender one iota of the truth that the death of Christ was the sacrifice of God — the manifestation in time of that which is the eternal law of his life." Jesus said: "I and the Father are one." "I am the good shepherd: the good shepherd layeth down his life for the sheep."

Law could be satisfied with penalty, but not Love. It is not law with which we have to do, but Love. Love suffers for us, because it is both Holiness and Love. The divine nature and character desire no more. We are redeemed from our sin. The way

is open; between God and man hinderances are removed. Men can come to God in the confidence of children. The favor of God can be bestowed in the fullness of his love. Men can be summoned to repentance, and assured of forgiveness. They can be born anew, renewed in the sources of their being, for the new life which shall come after that which has been forgiven and renounced. The conscience of God approves of the favor which his Love bestows. The heart of man accepts this in penitence and peace. These are wonderful words which St. Paul wrote to the Corinthians: "Seeing we have this ministry, even as we obtained mercy, we faint not; . . . by the manifestation of the truth commending ourselves to every man's conscience in the sight of God."

It is time for our questioning to cease. Yet we ask what had God done for those who sinned and died in the centuries before Christ came into the world. Christ and his Redemption were always in God's intent, else we may believe there would have been no world of men. The purpose to create freemen disclosed the purpose to redeem the freemen who should cast away their life. What God will do is always present in his thought. For Christ's sake, by the power of the cross which was to be, He could

forgive any penitent who sought his compassion. It is the "Eternal Atonement."

Did not the publican and the prodigal find mercy without a Saviour, it is asked. No. They were in Christ's own parables, and He said, "no one cometh unto the Father but by me." The publican went up to the Temple; and there, where the altar and the sacrifice were, he cried, "God be merciful to me a sinner." Of the prodigal Jesus said: "While he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." The father running to the son is Christ, who came from his own house "to seek and to save that which was lost." Is there anything else in history which answers to this part of the parable? How accurately the Lord shows under the guise of a story what He will do, even to the last words of rejoicing; "Was dead, and is alive again; was lost and is found." "Rejoice with me, for I have found my sheep which was lost."

The purpose and meaning of the Atonement, or Reconciliation, as they have been described are in agreement with our Lord's teaching, though He did not present them in a doctrinal statement. He gave all the elements without combining them into a doc-

trine. The Holy God who loves us and is our Father; and man who is the child of God, and has sinned against Him; sin which is to be condemned and punished; sacrifice, which is love meeting the need of sinful men — these are the constant elements of our Saviour's life. They are in the manger and at the cross, and in the whole ministry of redemption. All the elements of redemption are in Him. "I am the Truth;" "I am the Life." He might have said, "I am the Love; I am the Atonement." It is to be remarked that although Jesus expressed Himself more strongly than any one beside against the sin of man, He had the consciousness that He could save men from their sin by laying down his life.

While the Redemption through Christ has this great meaning and design, it also has influence in other ways. In expressing the love of God it appeals to our affection and persuades us into love. Our heart responds to his grace. We are moved to thankfulness and penitence. But it has this influence because it is the real Redemption. If it were an attempt to manifest love when there was no need of the sacrifice, it would not attract us. It now appeals to us because it does more. If a man should

cast himself into the sea to save a friend who was sailing by in safety, and should claim that in this way he was showing love and seeking love, the friend would doubt the one and refuse the other. But if the friend were drowning, then the effort to save would show love and win love; would gain the love even of a stranger, or an enemy. It is the real and not the imitation which finds the heart.

The life of our Lord is an example of fidelity, because the obedience and submission were real and necessary. It was a true life. But if we felt that He was doing the Father's will merely to set us an example, we should not be greatly helped by it.

He helps us to bear our burdens because He was patient as He bore his own. This is because they were actual burdens, which it was necessary that He should bear. It is their reality, in a simple and true life, which gives them an influence over our life. The influence of our Lord's life is strong because it was not his first and chief design to make us faithful and obedient, gentle and patient, but to redeem us in the life and death wherein these virtues had their natural and necessary place. The love of Christ constrains because it has redeemed. It is true and therefore produces truth.

In this redemption, with its pain and death, Christ had a divine peace. If it is most blessed to give, He had an unutterable joy in giving Himself. "These things have I spoken unto you, that my joy may be in you and that your joy may be fulfilled." "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

What remains that our redemption may be complete? Is it true that "Jesus paid it all"? It is true that we are redeemed. The redemption is made our own by our acceptance of it. If sin is our free act, so must it be our free act which abandons it. Hence Jesus said, "Repent." "Come unto me all ye that labor and are heavy laden." "If any man thirst let him come unto me and drink." The living conscience will give us peace when we know that the Son of God is our ransom, Redeemer, Saviour, and with a constant trust in Him, take the new life which is from above and live for Him who loved us and gave Himself for us.

We have looked at the life and death of our Lord that we might know their meaning. It is of interest to know what they believed who were with Him here.

St. Peter wrote: "Ye were redeemed, not with

corruptible things, with silver or gold, from your vain manner of life, handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through Him are believers in God, which raised Him from the dead, and gave Him glory; so that your faith and hope might be in God."

St. John wrote: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world."

To this we may add the words of St. Paul: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."

CHAPTER VIII.

CHRIST AND THE CHRISTIAN.

IT is evident in all which our Lord said to his disciples, especially at the close of his intercourse with them, that He designed to give to them of his own life. They were men, as He was, and to them the divine life could be imparted. This would not make them divine, as He was, and they would still be men only. Indeed, that was enough for them, and for the world which was committed to them. If his thought could be realized, men would be endowed as they had never been, and the race of man which had received the Son of God would continue to feel his presence and to know his grace and truth. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."

More definite than these words, even, are those which we hear in his prayer as the High Priest, the night before He offered the Lamb of God for the sin

of the world: "Even as Thou, Father, art in me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send me. And the glory which Thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and Thou in me, that they may be perfected into one; that the world may know that Thou didst send me, and lovedst them, even as Thou lovedst me." He prayed as He had lived, the Mediator, in whom the divine life and the human life were one. The Incarnation was not to be repeated, but He was to be in men, and his life to be their life.

This was in keeping with all his teaching. He taught men that God was their Father, and that they were the children of God, and this implies a common nature. He taught that men must be born of water and the Spirit, if they were to enter into the kingdom of God. "That which is born of the Spirit is spirit." St. John wrote: "As many as received Him, to them gave He the right to become the children of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

To this spiritual nature in man our Lord addresses

Himself. On this rest prayer and all communion with God. Because of this men can "worship in spirit and truth" Him who is "a spirit." The disciples came to understand this. St. Peter wrote: "He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature." St. John wrote: "Every one that loveth is begotten of God and knoweth God" . . . "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and He in God." To the disciple whom Jesus loved this meant more than he could tell, or think. "Beloved, now are we children of God, and it is not yet made manifest what we shall be."

St. Paul received this knowledge and experience. "For as many as are led by the Spirit of God, these are sons of God. . . . The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ."

This is the life of the Christian as it is in the mind of Christ, and as it is held in possession by men, with the possibilities which the centuries are to fulfill. "I in Them, and Thou in me."

The life is not only given to us, but it is received by

us. It is not imparted as spikenard is poured into alabaster, or as the breath of the Creator was breathed into the form of clay. We must consent to it, accept it, become obedient to it. What Jesus said of rest He would have said of all spiritual good, "Come unto me . . . I will give." He said, "Ye will not come to me, that ye may have life." "If any man thirst, let him come unto me, and drink." "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever."

The act by which one receives the gift of Christ is called Faith. The word is very common, and its meaning has become vague. But it was a very definite term when our Lord used it. In our revised New Testament only one word is translated Faith, and that has no other translation. It is a central and vital word in Christ's teaching. Its presence or absence had a controlling influence. He gave to men according to their Faith, while because of their lack of Faith He withheld his wonderful works. He could have wrought his miracles without it. The blind eyes could have been made to see, and the dead could have been raised from bier and tomb, as the winds and waves of Gennesaret were

quieted. But when it was the soul of man which was to be reached and purified and renewed, the man must receive the spiritual grace. This belongs in his birthright of freedom. "Love is the fulfillment of the law," and love is free. Faith is not defined, though it is described and amply illustrated. In this connection it is always the act which so unites the man to Christ that the divine power may work in him and for him. This our Lord always sought. Every miracle had its spiritual significance. Men were fed with the loaves which He multiplied that they might seek from Him the true bread of life. If they would not do this, the common miracle was hardly worth the working. He sought, therefore, the Faith which would draw them to Him, and hold them in readiness for the real blessing.

The mustard seed which our Lord named as the measure of a small, but efficient Faith, is full of life, and when in its own place is in connection with the life of the world. The sun shines for it, the clouds gather over it, the forces of nature combine to serve it; heaven and earth are moved at its coming. The seed receives the life and presently it is a tree and the birds are lodging in its branches.

The Roman centurion, of whose Faith Jesus said that it surpassed all He had found in Israel, was in this vital connection with the Life. He believed that Jesus could save his servant though he was at the point of death and he sent to Him the elders of the Jews. Then he sent friends to prevent Jesus from coming under his roof. "Say the word, and my servant shall be healed." He believed that sickness and health would obey the Lord as the soldiers obeyed their commander. Thus trusting, and ready to obey any directions, he gained the good which he sought. The narration ends with this triumph of a Faith which was both personal and vicarious; but it would be strange if there came not to the believing centurion the larger and spiritual blessing.

Faith was a mutual force. When Jesus believed in men and men believed in Him, He could give what He would and they might ask what they would.

Faith is between friends. It is essential to friendship and its benefits. Under its influence the heart opens more and more and affection flows in with all its good. Faith is between the student and the college. Faith brings the scholar, and opens the mind and heart to that which the college can impart.

It is not strictly the Faith which confers the blessing; but this brings us with the ready mind where the one whom we trust can reach us. We say that Faith saves. It would be more accurate to say that Christ saves. Faith brings us to his saving grace and receives the grace which saves.

In the classical Chapter upon Faith this personal devotion is made evident. In the Epistle to the Hebrews we are reminded that "By Faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." But he knew that God knew and to the plan of God he submitted his life. Hence it was that he became the founder of a nation; of the people "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen." "Abraham believed God." "He was called the friend of God."

So it was with Moses who would have refused the work to which he was called, to bring forth the children of Israel out of Egypt. But he yielded to the command, and stood before Pharaoh, and delivered

his people, and fashioned them into a nation; for the Lord, the God of his mother, the guardian of his infancy, who appeared to him in the bush which burned, and called him by name, "Moses, Moses,"— the Lord gave into his obedient heart courage and wisdom and might, and under his leadership brought out the hosts of Israel, "with a mighty hand, and with an outstretched arm." "By Faith" Moses received the power which sustained his constancy and integrity, and the power which made him illustrious, great among the greatest of men. For by Faith "he looked unto the recompense of reward," and "endured as seeing Him who is invisible."

The same truth is seen in the action of our Lord's disciples, who left all and followed Him, because they believed in Him. They opened their hearts, and He gave them life and peace; they opened their minds, and He gave them wisdom and inspiration, so that they are the world's teachers. "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God."

Faith, then, is the rational act of an intelligent man. It is more than conjecture, or opinion, or hope. The word which stands nearest to it is Knowl-

edge. Faith is Knowledge extended. It rests always on that of which it is assured, and reaches out to higher and larger things. In science it stands on that which has been found and approved, and reaches out for new facts on which it may stand seeking a further advance. Superstition closes its eyes; Faith has always the open vision. It can give a reason for itself and its conduct. Faith is sometimes distinguished from sight, yet it cannot be separated from it. It is born of sight and can never become of age. "We walk by faith, not by sight," the parenthesis in St. Paul's Letter to the Corinthians, means that we walk with One whom we do not see, but in whom we have the confidence which belongs with Knowledge; for He has been seen. Absent from the Lord we are present with the Lord. St. Peter's words are very clear: "Whom not having seen ye love; on whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." They knew Christ and lived in Him, though He had ascended into the heavens. To walk by faith is to walk in the light, with the firm ground under our feet. The blessing which our Lord pronounced on

those " that have not seen, and yet have believed," is for those who believe beyond sight. In that instance, Thomas knew the men who had seen the risen Christ, and his knowledge of them should have made him sure that Christ had risen. The seeing was back of the believing, as it must always be if belief is to be more than conjecture.

An illustration of Faith has just been given under tragic conditions. In the severe storm a few weeks ago a vessel was thrown upon the rocks ten miles from the coast of Maine. The fallen mast made a bridge from the vessel to the narrow ledge which rose above the sea. Six men went across and crouched together upon the rocks, while the heavy waves dashed over them. They set their signal and waited, wishing that they might be rescued. It could have been scarcely more than a wish. After a time they were seen from a Government vessel, and their wish grew toward hope. It could not have been a strong hope, for they knew that it would be well-nigh impossible to reach them. At last they saw the cutter turn away. Then came hope and faith. For they knew the American sailor and they knew that he would not leave them to perish. They knew that he had gone to return

equipped for his hazardous undertaking. The long night passed in faith and hope. In the morning the vessel was there again, as they knew she would be, and with added forces and in a less fearful sea, the shipwrecked men were taken off the rock and carried into port. Here are the grades of desire, from the wish based on their peril to the belief resting on their knowledge, and rewarded with the answer to their patience and their prayer.

Knowledge precedes Faith. I use the words in their common meaning. To deny knowledge is to disown our bithright of vision and reason. If we know in part, in part we know. The man who became a disciple after the Ascension, and who seems never to have seen Jesus in his earthly life, was warranted in saying, "I know Him whom I have believed."

If we are to live intelligently we need to observe the order of events. The truths of Religion like the truths of science, have an orderly advance. Isolated truths lose much of their value when they are taken from the place and relations in which they belong. "In the beginning God," is the primal truth. He is before all things. St. John's record of the Gospel opens with this necessary truth. God makes

Himself known in Nature, but more distinctly in the nature of man who is his child. Most distinctly is He revealed and declared in our Lord and Saviour. We see Him, we know Him, and from this knowledge comes our faith, which opens our mind and heart for the reception of his life and receives the life which He imparts. Faith is not a reaching out into the air, or the aspiration of the soul for its Creator whom it must find in the remote heavens. It is the direct approach of the heart to God as He comes to us, that He may be known and loved. "Come unto me, and I will give you rest," is the word of promise which is answered in the rest.

Christ imparts his spirit to our spirit, and it is Christ to live. "Christ liveth in me: and that life which I now live in the flesh I live in faith."

Christ imparts his thoughts, and, knowing Him, we receive them and make them our thoughts, and we "think soberly, according as God hath dealt to each man a measure of faith."

Christ imparts his affections, and because we know Him we receive them, and they are our affections, in their nature and in the direction which we give to them. "Love is of God."

Christ imparts his purposes, and knowing their

excellence we make them our purposes, and they become the law and inspiration of our life, and we are sent into the world as He was sent into the world.

In this way the life of Christ repeats itself in us. Then the word of Holy Scripture abides upon us, and we are godly, godlike, in a life of godliness. Was it not this which our Lord meant in his prayer? "Even as Thou, Father, art in me, and I in Thee, that they also may be in us."

It is in his prayer that our Lord presents the Faith which unites the man to Him and to the Father. "Now they know that all things whatsoever Thou hast given me are from Thee: for the words which Thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send me."

That which is termed "Saving Faith" and "Evangelical Faith," is the union of the heart with Christ, so that the benefits of his Redemption are received by the man. "By grace have ye been saved." The grace of God is revealed in our Saviour in whom it redeems the world. To see Christ is to see the Saviour; to know Him truly is to know the Saviour.

That which He has done, loving us and giving Himself up for us, we know. Faith acts upon this knowledge, and trusts Christ as the Redeemer of every one who wills to be saved by Him. Faith is a personal act, as the act which made it necessary is personal. Faith receives Jesus, our Lord, as the Lamb of God and believes that the sin of the willing man is sent away for Christ's sake. Faith believes St. John's words, that "the blood of Jesus Christ cleanseth us from all sin." Turning to the Father, it presents to Him the Lamb of God as its offering: the Son of Man in whom the willing man offers the acceptable sacrifice. So real is his confidence that he takes up the new life of a man redeemed, and believes that he is the child of God, in whom He is pleased, upon whom He can bestow eternal blessings. Therefore he has "peace with God through our Lord Jesus Christ;" and he rejoices in God through our Lord Jesus Christ, through whom he has now received "the reconciliation." Into his open heart flow divine Love, Joy, Peace. He is conscious of the change which God has wrought in him. He feels the new life which God has imparted. He is aware of new emotions, new desires and purposes, new pleasures and new hopes. He takes up life

anew, with the thoughts and affections which he has received into his willing life. Living in the same place, pursuing the same business, he finds in his own experience the truth which another has described in these words: "If any man is in Christ he is a new creature: the old things are passed away; behold, they are become new." The truth which he hears Christ speak commends itself to his "conscience in the sight of God." He finds, as St. John said, that "He that believeth on the Son of God, hath the witness in him."

His faith is for all time. Christ is his Redeemer forever. His willing mind and heart cleave to Him, continually receiving of his fullness, "and grace for grace." The branch must not sever itself from the vine, or it will cease to be the branch. The lifeless wood will fail to bear the grapes of the true vine. If he keeps his place he will bear more and better fruit as the seasons come. He needs but to trust and he will be trusted, and kept, and enriched, "that the man of God may be complete, furnished completely unto every good work." He is to be willing and obedient, and "neither death, nor life, . . . nor things present, nor things to come . . . shall be able to separate" him "from the love of God

which is in Christ Jesus our Lord." Rejoicing in his present walk with God, in his constant communion with his Redeemer and Lord, he sees before him glory, and honor, and immortality, and he knows that it is not yet made manifest what he shall be, as the eternal advance shall bear him onward into the perfection of his being as a child of God; already his true child, with endless centuries of growth in the presence of God and the Lamb. His loftiest thought rises in the words of the beloved disciple, and imagination loses itself before the throne, as he sees the glorified Redeemer, and sings with all the ransomed saints as they "Throng up the steeps of light," "We shall be like Him; for we shall see Him," — "we shall see Him even as He is."

CHAPTER IX.

CHRIST AND THE HOLY SPIRIT.

ALL has been done which was proposed in the attempt to see Christ Himself as He is in the Gospels. The witness of Apostles has been allowed to illustrate his words, that we might see the Christian. It remains for us to find the truth of his teaching by our own life, and to impart it to others in all the earth. The spirit of Christ in us will be the spirit which is in Him, and will inspire us to go about doing good, seeking and saving the lost, giving ourselves for the "other sheep" who are not of this fold. "Them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." But where is the Good Shepherd? "Where is the promise of his coming?" He has ascended on high; yet is He present with us in the Holy Spirit. It was best that he should go away, that the Holy Spirit might come to us. He, too, must be divine, if we are to gain by his coming and

the ascent of the Lord whom we love, and in whom we live. "I will pray the Father, and He shall give you another comforter, that He may be with you forever, even the Spirit of truth."

The presence of God in the Holy Spirit will be closer to our spirit than any embodiment could be. Into the mind and heart the Holy Spirit can enter; there can He dwell. When Jesus was here He was in one place, Nazareth, Samaria, Jerusalem. Now in the Holy Spirit He can be at once in all places, living in every willing mind forever. We can see Christ more plainly and feel his presence more strongly than if He were to be met in the synagogue or the fisher's boat. The Incarnation was essential to the Redemption. But it is not necessary that in these centuries which immediately follow the Resurrection and Ascension we should have the visible and tangible presence of the Son of God. What was accomplished in the Incarnation is ours, though with our eyes we do not look upon Jesus of Nazareth. Our Lord had his spiritual entrance into the hearts of men, and his abiding there, when they could feel the touch of his fingers, or lie upon his breast. We are given only the spiritual intercourse with Him which is in nowise hindered or detained

by the brightness of his face or the sweetness of his voice. Upon the body of the Incarnation a change has passed, so that St. Paul, exulting in the new life of the regenerate soul, exclaimed, "Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know Him so no more." Let us attend carefully to our Lord's promises. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." "I will not leave you desolate. I come unto you yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you." "The Comforter, even the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you."

"When He, the Spirit of truth, is come, He shall guide you into all the truth; for He shall not speak from Himself; but what things soever He shall bear, these shall He speak; and He shall declare unto you the things that are to come. He shall glorify me; for He shall take of mine, and shall de-

clare it unto you. All things whatsoever the Father hath are mine: therefore said I, that He taketh of mine, and shall declare it unto you."

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST.

AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

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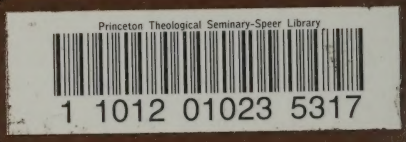
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